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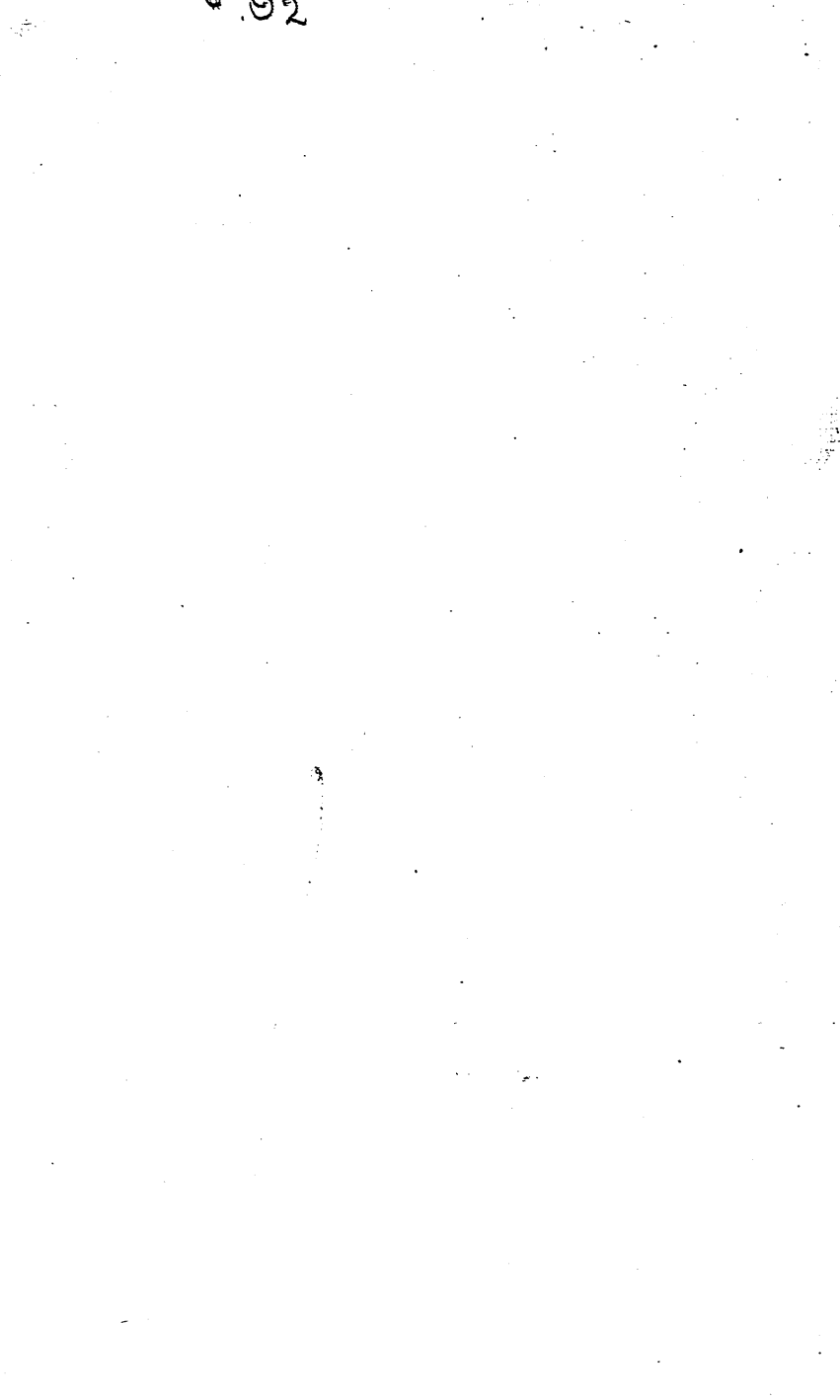
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THE ORATION
OF
DEMOSTHENES
AGAINST
MEIDIAS.

Cambridge

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ΔΗΜΟΣΘΕΝΟΥΣ
Ο ΚΑΤΑ ΜΕΙΔΙΟΥ ΛΟΓΟΣ
ΠΕΡΙ ΚΟΝΔΥΛΟΥ.

THE ORATION OF
DEMOSTHENES

AGAINST

MEIDIAS

EDITED FOR USE IN SCHOOLS AND COLLEGES,

WITH

INTRODUCTION, ANALYSIS, NOTES AND INDEX,

BY

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INTRODUCTION.

THIS edition is designed for the use of students generally, and is not quite so elementary in some respects as that of the late Mr Holmes. The text is compiled from the editions of Baiter and Sauppe, who are referred to as the Zürich editors, and Buttmann (Ed. 5). For the notes I am very much indebted to Meier, Buttmann, Schaefer, C. R. Kennedy, and Holmes. Critical notes are given only on such points as have seemed specially important for the settlement of the text, or generally interesting and instructive with regard to textual criticism.

If I have occasionally taken the part of *advocatus diaboli* as represented by the bully Meidias, it is not out of sympathy with the defendant, but because the self-assertion and exaggeration, and the intense vindictiveness against a private enemy evinced in the speech are calculated to prejudice modern taste against the orator. He tells us that for deciding an arbitration case in his favour, one Stratôn had been deprived of his rights as a citizen by illegal procedure on Meidias' part some years before, and yet Dêmosthenes does not seem to have raised his voice against this persecution until he wanted by exciting pity for Stratôn to increase the chance of getting redress for his own comparatively trifling wrongs. It may be that the Athenian populace was by this time so demoralised that as a rule the wealthy had their own way in the Courts, and so

Dêmosthenes seized the opportunity of being able to appeal to religious feeling and superstition in hopes of checking, by a signal example of punishment, the insolence and lawlessness of the rich. But however public-spirited the procedure and the pleas of Dêmosthenes may have been, and however deserving of condign punishment the general misconduct of Meidias, these considerations do not remove the unpleasant impression that Dêmosthenes was straining and twisting facts and processes with the immediate object of exacting vengeance for personal wrongs.

It is curious and significant that Dêmosthenes is silent as to the circumstances which immediately preceded the blow or beating. This fact suggests that Meidias was provoked into personal violence in the course of an altercation in which Dêmosthenes had lashed him well with his tongue.

Yet the weaker the case and the lower the moral tone of the pleadings the more highly must the intellectual qualities of the oration be estimated. It is impossible to help admiring the ingenuity of the reasoning and the brilliance of the rhetoric. Dêmosthenes' peculiar faculty of *δευόρης* is strikingly exhibited in the course of this speech, which gives a fine example of *αὔξησις*, *amplificatio*, the department of rhetoric devoted to rousing the passions and sympathies of an audience. The arguments and appeals are scattered about and interwoven with so much art that it is not easy to analyse the speech. The leading ideas which the orator wishes to impress upon the Court are insisted upon by repetition relieved by variety of expression and connection. Every part of the composition seems complete and in place, and there is only one indication that it did not receive the final touches from the Master's hand. This exception is the recurrence of the simile of the *ἔπavos* (§§ 101, 184-5). It may be that the Orator did not finally decide in which place this idea would be most effective, but I think it quite possible that both passages were intended for delivery. At any rate this recurrence of a striking figure is no proof that the speech was not actually delivered.

Most commentators, if not all, think that the statements of Plutarch and Aeschines (see p. xix.) are conclusive as to the speech not having been delivered, but that this is not the case may be seen by reference to § 176, where an action following or a probolê (for which see §§ 2, 8 2, 10, 175—181) was compromised in court and the court assessed the ἐπιβολή. Dêmosthenes may have followed this precedent after having had the satisfaction of delivering his speech.

Another point of dispute arises as to the issue before the Court. According to Libanius the *status*, τὸ κρινόμενον, is the ὄρος, the definition of the offence, the fact of the offence and of the act which the prosecutor designates as an offence being admitted by the defendant. Dêmosthenes, says the argument, defines it first of all as ἀσέβεια, Meidias as ὕβρις, which definition Dêmosthenes adds to his own. But C. F. Hermann successfully shows that though Dêmosthenes mentions ἀσέβεια, &c. for rhetorical purposes, §§ 51, 55, 114, 147 2, 227, yet he only develops the charge of ὕβρις systematically. Still the *status* is ὄρος or πηλικότης in the main.

It is evident that the court had the power to acquit the defendant altogether, so that the whole case which had formed the issue of the probolê had to be tried *de novo*. The question was not merely the amount of penalty. In the probolê then the assembly seem to have acted somewhat as a grand jury. The people had decided that the trial should be a δημοσία γραφή, which gave the prosecutor a chance of a heavier vengeance than he could exact by a γραφή ἰδία. He also gained by this peculiar process the prestige of a previous verdict in his favour; and he escaped any risk of punishment if he compromised the suit or failed to get one fifth of the votes in the court of Ἡέκτα.

For the grounds of the action see §§ 13—22. The date was probably B.C. 349.

The following excellent summary beginning with the *narratio*, θέσις, is by Mr C. R. KENNEDY.

“Demosthenes enters minutely into all the circumstances

of the case ; his own offer to undertake the duties of Choragus, his favourable reception by the people, his preparations for the spectacle : how Midias had immediately commenced a system of insult and annoyance, which he continued throughout the whole time of the festival, until he perpetrated the final outrage by striking him before the assembled spectators. He (Demosthenes) had sought redress in the manner specially provided for such a case by the Athenian law : he had arraigned Midias before the people, considering the offence to be one which merited a public prosecution. It was not a case of one private individual insulted by another, but of a Choragus, a public officer, whose duties at the festival invested him with a sacred character. He shows by precedents what importance the Athenians attached to the office. To strike such a man while in the performance of his duties, and to tear his official robe, argued a contempt of the commonwealth and her institutions. The festival was a holiday, during which the law forbade the execution even of legal process. If acts otherwise lawful might not be committed at this time, how unpardonable was it to commit an act altogether unlawful. Midias had no manner of excuse. He had received no provocation : he was neither drunk nor in a passion when he struck the blow. That it was an act of premeditated malice was clear from his previous conduct ; in particular, from his base attempt to destroy the dresses and crowns which had been sent to the goldsmith, from his blocking up the side entrance to the stage, from his enticing away the training-master of the chorus, from his bribing the umpires, which caused the Pandionian tribe to lose the prize. Midias had been at enmity with Demosthenes for many years. The quarrel had arisen out of the proceedings of Demosthenes against his guardians, which Midias had attempted to defeat by forcing upon him an exchange of estates with his brother Thrasylochus. The two brothers had rushed into his house, broken the doors, and behaved with brutal insolence, uttering the most indecent language in the presence of his sister, a young girl. For this Demosthenes brought an

action against Midias, and recovered damages, of which down to the present time he had never been able to obtain payment. Meanwhile the defendant had never ceased to persecute him in every possible way. Among other things, he had hired a low fellow named Euctemon to prefer an indictment against Demosthenes for desertion of his post, which Euctemon had not ventured to bring to trial, and having failed to prosecute, had suffered the penalty of disfranchisement. But a yet more dreadful plot had been laid for his ruin. A murder had been committed by one Aristarchus, against whom the relatives of the deceased were taking legal proceedings. Midias offered them money to drop their proceedings against Aristarchus and to accuse Demosthenes of the crime. Two of the relations, to whom the money was offered, are called to give their testimony. It was evident from this that Midias would use any means, however nefarious, to be revenged on people who offended him. He had by a base trick procured the disfranchisement of Straton the arbitrator, for no other reason than because he had pronounced his award against him and in favour of Demosthenes. Witnesses are called to prove this; and Straton himself, who being disfranchised was incapable of giving testimony, is produced before the jury to excite their indignation against the defendant for his cruel treatment. There were a multitude of other people in Athens who had suffered grievous wrongs from the defendant. A catalogue of these is read to the court, unaccompanied (as it seems) by any proof. The great body of those whom he had injured had not dared to complain: the few that had complained were not able to obtain redress. The wealth and power of Midias encouraged him to set the laws at defiance. He had a band of confederates ready to back him in every act of fraud and oppression. By bribing some people, by intimidating others, by an unscrupulous use of the trickeries of pleading and every kind of legal artifice, he had hitherto contrived to escape from justice. The jury had now an opportunity of punishing him for all his misdeeds at once; and they should not let it slip out of their hands. It was dangerous to leave

such a man in possession of wealth, which he used only as an instrument for mischief. Midias, besides being oppressive to all men, had rendered himself universally odious by his overbearing insolence. This now, owing to the licence which he had so long enjoyed, exceeded all bounds. He had the vices of Alcibiades without his courage and abilities. Alcibiades, on account of his mad pranks, intolerable in a free state, had been exiled from Athens, notwithstanding the services that he had rendered her. But Midias had never done any service whatsoever to his country. He was mean, effeminate, and cowardly. By means of his wealth he had got the appointment of Hipparch; yet he was unable to ride through the market-place. He had given proof of what he was in the late Eubœan campaign; in which he had contrived to shirk serving with the cavalry who were under his command, and whom he slanderously denounced before the people as being a disgrace to the country. He was master of the *Paralus*, and had neglected to sail with it in time for an important expedition: and had further abused his trust by robbing the *Cyzicenes* of five talents, and rendering that people unfriendly to Athens. The honours which had been conferred upon him only increased his arrogance and presumption. The only instance, in which he had shown any appearance of liberality, was when he gave a trireme to the state: but if the circumstances were looked at, it would be seen that his motive was a base one. It was after the news had been brought of the army being in danger at *Tamynæ*, and the council ordered that all the remainder of the cavalry should be sent to their assistance: Midias, to escape going out with them, volunteered to be a trierarch, by which he knew he would incur no personal danger. It was clear therefore that the people owed him no favour: he had nothing to set off against his evil deeds. When any misfortunes happened to the people, his practice was to exult over them. He never showed any pity to others, and therefore he deserved none. Even the vote of censure passed against him in the assembly had not made him in the least more humble: he had taken pains to show

that he was not afraid of it, and to exhibit as bold a front as ever. The jury should give effect to the popular judgment expressed at the time of the offence; for nothing had happened since to cause any change in their feelings. He (Demosthenes) had been strongly urged to go on with the prosecution, and on no account to abandon it: he had resisted all the offers made to him by the friends of Midias and all their menaces, and was determined to press the case to conviction for the sake of public justice. Such a course was the more imperative on account of the number of foreigners who had witnessed the outrage; in whose estimation the dignity of the commonwealth would be lowered, if it appeared that such things could be done at Athens with impunity. He rebukes Eubulus and others who were about to intercede in the defendant's behalf, warning them that they ought not from any motives of private friendship or enmity to impede the course of public justice. He (Demosthenes) was the more entitled to redress for the forbearance which he had shown in not returning the blow or resorting to any kind of violence. It was necessary that men should be punished by the legal tribunals for assaulting their neighbours: 'if not, people would take the law into their own hands, and the most mischievous consequences would ensue. One blow would beget another, and common affrays might terminate in bloodshed and murder¹. Demosthenes had respected the laws, and was entitled to their protection. If the jury did not put them in force, every man might expect that his own personal enemies would serve him as Midias had served Demosthenes. They should regard his case as their own, and give him the same measure of justice which they would look for themselves, if they suffered the same injury. They, like him, were weak in their own individual persons; they were strong only by the laws; and they should exert that power with which the constitution armed them for the protection of their fellow-citizens. They had every motive for inflicting condign punish-

¹ Kennedy seems to have misplaced §§ 1—76; see Analysis.

ment on Midias : the cause of the injured party, the peace of society, the vindication of the law, the honour of the state and her religion."

In the numerous references relating to points of grammar 'Goodwin' or 'Goodw.' stands for:—

Syntax of the Moods and Tenses of the Greek Verb, 6th ed. W. W. GOODWIN, Ph. D., Professor of Greek in Harvard University, MACMILLAN AND Co., 1875;

'Madvig' or 'Madv.' for:—

Syntax of the Greek Language, by Dr J. N. MADVIG, Professor in the University of Copenhagen, Transl., RIVINGTONS, 1873.

The numbers on the left of the text are the sections of the Zürich edition which I have used in reference, those on the right are the chapters (subdivided by letters) of Buttmann and Reiske's pages.

MANUSCRIPTS, EDITIONS, AND SUBSIDIA,

[Chiefly from Buttmann.]

Codicum manuscriptorum, quorum ante Bekkerum usus editoribus fuit, potissimi sunt *Parisienses* Morelii, de quibus vid. infra ubi de Edit. Paris.; et Reiskiani. Illorum cum nullum Bekker in Parisiensibus suis agnoscere potuerit, ut ab his illos secernerem, siglae *Par.* sive *Paris.* addidi numerum quo Morelius eos distinxit, *Paris.* I. cet.

Reiskius duos codices ipse diligenter contulit hos :

Aug.—qui apud illum est Augustanus I.

Bav.—Bavaricus, Monachii etiamnum, opinor, asservatus.

Ceterorum, qui nonnisi singulis quibusdam locis a Taylora aliisque inspecti fuerunt, quorumque ut *Barocciani*, *Italici* nonnisi exiguus usus fuit, notitiam quaere in Reiskii praefatione.

E Codicibus, quos *Imm. Bekker* integros omnes contulit, Midianam continent hi :

Parisienses, signati apud illum solis litteris Σ T k r s t, mihi sic :

Par. Σ , *Par.* k, etc.

Coisl.—Coislinianus, Bekkero v.

Antv.—Antverpiensis, eidem Ω .

Laur.—Laurentianus, in Bibl. Laurentiana Florentiae, Bekkero II.

Ven.—Venetus, in Bibl. S. Marci; eidem F.

Horum codicum omnium antiquissimus et optimus est *Par.* Σ , cui proximi accedunt T et Laurent. Secundum locum obtinent *Aug.* et *Paris.* I.

[The Zürich Editors, Baiter and Sauppe, follow Σ (*Par.* Σ) too closely.]

Taylor. Demosth. Oratio in Meidian Gr. Lat. cum notis. 1743.

Spalding. *Meidias*. 1794.

Buttmann, Dr Phil., Demosthenis Oratio in Mediam cum Annotatione critica et exegetica (Ed. V.). Berolin. 1864.

Oratores Attici editi et adnotationibus criticis instructi ab Jo. G. Baitero et a Herm. Sauppio. (Turici 1839—43.)

[Text of Karà Meidlov, Part VIII. Vol. III. 1842.]

Demosthenis opera recensita ab Voemelio. (Paris. 1843—45.)

Demosthenes ex recens. G. Dindorfii. IX. Voll. 8 maj. (Oxoniae 1846—51.)

Westermanni recensio editionis Voemelianae quae exstat in *Ephemerid.* quae inscribuntur: für Alterthumswissenschaft. Hrsggb. v. Bergk. u. Caesar. 1845.

Westermann: Untersuchungen über die in die attischen Redner eingelegten Urkunden. (Lips. 1850.)

Hermanni Midias Anagyrasius. (Gotting. 1852.)

Ejusdem commentatio de probole.

Meier: Die Privatschiedsrichter u. die öffentlichen Diaeteten Athens. (Halis 1846).

Arnoldus Schaefer: Demosthenes u. seine Zeit. (Lips. 1856—58.)

Attic Orators from Antiphôn to Isaeos, by R. C. Jebb, LL.D. (London, 1875.)

Jo. Sev. Vater edidit Dissertationem: Animadversiones in locos quosdam ex Midiana Demosthenis etc. Jenae 1796. 8vo. Aug. Boeckhii Comment. de chronologia Orat. Mid. inserta est Commentatt. Acad. Berol. anni 1818.

ANALYSIS OF THE SPEECH.

[*The rhetorical appeals have a square bracket.*]

EXORDIUM προοίμιον §§ 1—12.

PART I. §§ 1—3.

- §§ 1, 2. Meidias' insolence towards all. Dêm. did as any one would under the circumstances (cf. § 108) in having recourse to the process of *προβολή*.
§ 3. He has done his part in acting loyally upon the people's verdict against Meidias.

PART II. §§ 4—12.

- §§ 4—8. Dêm. is entitled to beg for justice, as Meidias' offence is of a public nature.
§§ 8 2—12. Laws on *προβολαί*, and the orator's comments on and application of them.

NARRATIO διήγησις, θέσις.

- §§ 13—22. The facts of the case.

ARGUMENTATIO §§ 23—212.

- § 23. Announcement of the collection of evidence as to Meidias' misdeeds towards others.

ANTE-OCCUPATIO προκατάληψις §§ 24—41.

- §§ 24—28. Exposure of fallacies which Meidias will advance as to procedure:
§§ 29, 30. As to his being sacrificed to Dêm.'s enmity:

- §§ 31—35. As to the offence being of a private nature affecting the individual Dêmôsthenes:
 §§ 36—41. As to similar offences which have been leniently dealt with.

CONFIRMATIO *πιστεῖς* §§ 42—66.

- §§ 42—50. Laws on *ὑβρις* cited and discussed.
 § 51. Suggestion that Meidias' offence amounts to *ἀσέβεια*.
 §§ 51 2—55. The sanctity of choruses and chorēgoi shown by citing oracles, the conclusion being drawn (§ 55) that to insult a chorēgos is *ἀσέβειν*.
 §§ 56—61. This contention is supported by cases in which rival chorēgoi have waived their rights out of respect for the Dionysia:
 §§ 62—64. By cases of enemies who have forbore to assault an enemy when he was chorēgos.
 §§ 65—66. No enmity has ever caused a chorēgos to be treated so badly as Dêm. has been treated by Meidias.

AMPLIFICATIO *αὔξησις* §§ 62 2—212.

- §§ 62 2—67 2. If Meidias gets off no one will care to spend money on a chorēgia.
 §§ 67 2—69. Meidias might have humiliated the chorēgos Dêm. by himself volunteering a chorēgia and winning the prize.
 § 70. He deserves death, not mercy; for the forbearance of a victim ought not to shield a bully. He should be punished for what such conduct might lead to—
 §§ 71—75. And has led to.
 § 76. Dêm.'s forbearance from retaliatory violence gives him a claim on the Court.
 §§ 77—82. Meidias' original ill-conduct toward Dêm. and their litigation.
 §§ 83—96. Meidias' cruelty towards Stratôn, the arbitrator who decided in favour of Dêm.
 [§ 97. An appeal that similar severity should be shown to Meidias.]
 [§§ 98—100. A brief review of Meidias' claims to consideration ending with a recurrence to the theme of § 97 (cf. § 184).]
 [§ 101. Which leads up to the simile of the *ἐπαινος* (cf. §§ 184, 185).]
 §§ 102—107. Meidias' defamation of Dêmôsthenes since the *προβολή* and his treatment of Aristarchos.
 [§§ 108—113. Anticipation of the peroration introduced as if impromptu during a supposed delay while the clerk of the Court looks for a law.]
The Law on subornation and corruption.
 §§ 114, 115. The falseness of the charges against Dêm. inferred, or Meidias' *ἀσέβεια*, from M. allowing D. to hold sacred offices.
 §§ 116—122. The case of Aristarchos resumed and finished.
 [§§ 123—125. Appeal based on the recital of Meidias' efforts to evade justice by ruining his accuser.]
 [§§ 126, 127. Résumé of the case and appeal thereon to the Court.]
 §§ 128—130. Offences of Meidias against others besides Dêm.
 §§ 131—135. Meidias' desertion from and quarrel with the cavalry.
 §§ 136—137. The general insolence of Meidias.
 § 138. The remedy, confiscation of his property.

- [§§ 139, 140. Denunciation of Meidias' satellites. The Court collectively can protect its individual members for Meidias and his crew.]
- §§ 141, 142. The argument—"Why is Dêm. the only one out of so many victims to prosecute?" refuted.
- §§ 143—150. Alkibiades, who was exiled for insolence, contrasted with Meidias. Alkibiades had struck a chorêgos with impunity, which act is defended by Dêm. Alkibiades' noble birth is contrasted with the baseness and horror of Meidias'. This is probably in anticipation of an attack on his own mother, cf. Aeschines, c. *Ctes.* p. 431, as being a Scythian and irregularly married.

REFUTATIO.

- §§ 151—168. The invalidity of Meidias' claims to favour on account of public services is exposed.
- §§ 169—174. He has been more than sufficiently rewarded for his services, taken at his own valuation, by honourable offices which he has disgraced.
- §§ 175—181. Cases of misconduct with respect to festivals which have been severely dealt with are contrasted with Meidias' more serious offence.
- § 182. Offences of other kinds, though less serious, have caused poor men to be executed.
- [§ 183. An appeal to the Court not to show that there is one law for the rich another for the poor.]
- [§§ 184, 185. An appeal against clemency (cf. 97—100). Simile of the *ἐπαινος* (cf. § 101).]
- [§§ 186—188. An appeal to the Court not to let pity for Meidias' children and tears overcome their regard for Dêm. and the laws.]
- §§ 189, 190. Refutation of the plea that Dêm. is a *ρήτωρ*.
- §§ 191, 192. The plea that Dêm. has carefully prepared his speech is turned to Meidias' discredit.
- §§ 193—201. Meidias' defiant attitude towards the Courts and the hypocrisy of his devices to excite pity are exhibited (it is suggested (§ 198) that even his backers detest him):
- §§ 202—204. Also his insolent want of sympathy with the people.
- [§ 204 2. Appeal to the Court not to pity his tears (§§ 186, 196).]
- §§ 205—209. The orators and rich men, especially Eubulos, only back him out of enmity to Dêm.
- [§§ 210—212. An appeal to the Court not to regard wealth, but to confiscate Meidias' property and let his rich associates make it up to him if they will.]

PERORATIO *ἐπιλογος* §§ 213—227.

PART I. § 213.

- [§ 213. Appeal to the Court not to abandon Dêm. to any rich pleader.]

PART II. §§ 214—219.

- §§ 214—219. Recapitulatory. See §§ 2—5.

PART III. §§ 218—225.

Final arguments.

- § 218. The publicity and importance of the trial and the irremediable nature of the offence are urged.
- §§ 219—222. The security of all private individuals is involved in the verdict.
- §§ 223—225. The power of the Court given by the laws is extolled. (Cf. § 140.)

PART IV. §§ 226, 227.

- §§ 226, 227. The popular indignation evinced at the time of the outrage and of the *προβολή* is again recalled (cf. §§ 214—217) to support [the final brief appeal for a severe sentence, especially on behalf of the god against whom Meidias has been guilty of *ἀσέβεια*.]

ΛΙΒΑΝΙΟΥ

ΥΠΟΘΕΣΙΣ ΤΟΥ ΚΑΤΑ ΜΕΙΔΙΟΥ ΛΟΓΟΥ

ΠΕΡΙ ΤΟΥ ΚΟΝΔΥΛΟΥ.

Ἐορτὴν ἦγον οἱ Ἀθηναῖοι Διονύσῳ, ἣν ἐκάλουν ἀπὸ τοῦ θεοῦ Διονύσια· ἐν δὲ ταύτῃ τραγικοὶ καὶ κωμικοὶ καὶ αὐλητῶν χοροὶ διηγωνίζοντο. καθίστασαν δὲ τοὺς χορούς αἱ φυλαί, δέκα τυγχάνουσαι· χορηγὸς δὲ ἦν 509 ἐκάστης φυλῆς ὁ τὰ ἀναλώματα παρέχων τὰ περὶ τὸν χορόν. ὁ τοίνυν Δημοσθένης τῆς ἑαυτοῦ φυλῆς, τῆς Πανδιονίδος, ἐβελοντῆς ὑπέστη χορηγός. ἐχθρῷ δὲ κεκρημένος τῷ Μειδίᾳ, τῶν πλουσίων ἐνί, φησὶ μὲν καὶ ἄλλα παρὰ τὴν χορηγίαν αὐτοῦ πεπονθέναι κακῶς, τὸ δὲ τελευταῖον ἐπὶ τῆς ὀρχήστρας κονδύλους ἔλαβεν ἐναντίον πάντων τῶν θεατῶν. ἐπὶ τούτῳ κατηγορήσεν ἐν τῷ δήμῳ τοῦ Μειδίου ὡς ἡσεβηκότος εἰς τὴν ἑορτὴν καὶ τὸν Διόνυσον. ἐκαλεῖτο δὲ ἡ τοιαύτη κατηγορία προβολή. ὁ μὲν οὖν δῆμος κατέγνωκε τοῦ Μειδίου τὴν ἀσεβειαν, ἀγωνίζονται δὲ νῦν ἐν δικαστηρίῳ περὶ τῆς τοῦ δήμου καταχειροτονίας· ἔδει γὰρ καταγνόντος τοῦ δήμου δικαστήριον κρίναι δεύτερον. ἔστιν οὖν ὁ ἀγὼν περὶ ὑποτιμήσεως. οὐ γὰρ περὶ τοῦ μηδὲν ἀδικεῖν ὁ Μειδίας ἀγωνίζεται, ἀλλὰ περὶ τοῦ τιμήματος, πότερον ὕβρεως ἢ ἀσεβείας ὀφείλει δίκην. ὀρικὸς οὖν ὁ λόγος τῇ στάσει, τοῦ μὲν Μειδίου λέγοντος ὕβριν εἶναι τὸ πραχθέν, ἐπεὶ τετύπηκεν¹ ἄνδρα ἐλεύθερον, τοῦ δὲ Δημοσθένους ἀσεβειαν, ἐπεὶ χορηγὸς ὁ τετυπημένος, καὶ ἐν Διονυσίοις, καὶ ἐν τῷ θεάτρῳ. διὰ γὰρ τούτων καὶ ἡσεβηκέναι τὸν Μειδίαν φησὶν· ὡς εἶναι διπλοῦν ὄρον κατὰ σύλληψιν, ὅταν μὴ ἐκβάλλοντες τὸ ὑπὸ τῶν ἀντιδίκων εἰσαγόμενον ὄνομα καὶ ἕτερον αὐτῷ προστιθώμεν. ὥσπερ ἐνταῦθα ὁ Δημοσθένης, τοῦ Μειδίου λέγοντος ὕβρικέναι, οὐκ ἐκβάλλει μὲν οὐδὲ τὴν ὕβριν, προστίθῃσι δὲ αὐτῇ καὶ τὴν ἀσεβειαν.

¹ V. l. ἔτυψεν.

ΑΛΛΗ ΤΠΟΘΕΣΙΣ.

Διάφοροι παρὰ Ἀθηναίοις ἦγοντο ἑορταί, ἐν αἷς ἦν τὰ Παναθήναια, ἅπερ ἦν διπλᾶ, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν μεγάλα κατὰ πενταετηρίδα ἐτελεῖτο¹, τὰ δὲ μικρὰ κατὰ τριετηρίδα. ἐν μὲν οὖν τοῖς μεγάλοις γυμνάσιά τινα ἐγίνοντο, καὶ προὔβάλλετο ἀφ' ἐκάστης φυλῆς εἰς γυμνασίάρχος, λαμβάνων χρήματα εἰς τὸ γυμνάζειν τοὺς ἐπιτελέσοντας τὴν ἑορτὴν καὶ δώσων τὰς² τούτων δαπάνας τοῖς τῆς ἑαυτοῦ φυλῆς. ἦγετο δὲ παρ' αὐτοῖς καὶ τὰ Διονύσια, καὶ ταῦτα διπλᾶ, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν μικρὰ ἦγετο κατ' ἔτος, τὰ δὲ μεγάλα διὰ τριετηρίδος ἐν τοῖς ληνοῖς, ἐν οἷς προὔβάλλετο χορηγὸς ἀφ' ἐκάστης φυλῆς πρὸς τὸ τρέφειν χοροὺς παίδων τε καὶ ἀνδρῶν· ἐλάμβανε δὲ εἰς τοῦτο χρήματα. ἐπιστάτης δὲ τῆς ἑορτῆς ἠγωνίζοντο πρὸς ἀλλήλους οἱ χορηγοὶ καὶ ἦριζον, ὕμνους εἰς τὸν Διόνυσον ᾄδοντες· καὶ τῷ νικῶντι τρίπους τὸ ἄθλον ἦν, ἐπεὶδὴ τὸν αὐτὸν Ἥλιον καὶ Ἀπόλλωνα καὶ Διόνυσον ᾤοντο. πανομένης δὲ τῆς ἑορτῆς ἐν τῷ πρώτῳ μηνὶ προὔβαλλον οἱ χορηγοὶ τῆς μελλούσης ἑορτῆς. ἐν τοίνυν τῷ παρόντι καιρῷ προεβλήθησαν οἱ χορηγοὶ ἐκάστης φυλῆς. ἐσπάνιζε δὲ ἡ Πανδιονίς, ἡ τοῦ Δημοσθένους φυλὴ, χορηγοῦ, καὶ ἡμέλησε τὸ πρῶτον ἔτος, τὸ δεύτερον, τὸ τρίτον· ἔθος δὲ ἦν πρὸ μηνὸς τῆς ἑορτῆς τὸν ἄρχοντα συνάγειν τοὺς χορηγοὺς ἐκάστης φυλῆς εἰς τὸ κληροῦσθαι³ περὶ τῶν αὐλητῶν· καὶ ἐλθόντων τῶν χορηγῶν ἐκάστης φυλῆς πλὴν τοῦ τῆς Πανδιονίδος, ἰδὼν ὁ Δημοσθένης τὴν ἑαυτοῦ φυλὴν ἀτιμαζομένην παρὰ πάντων τῷ μὴ κεκτήσθαι χορηγὸν 511. αὐτεπάγγελτον καὶ αὐτοχειροτόνητον ἑαυτὸν χορηγὸν τῇ φυλῇ καθίστασι· κἀντεῦθεν ἐπρηνεῖτο παρὰ πάντων· καὶ δὴ κληρουμένου αὐτοῦ περὶ τῶν αὐλητῶν συνέπραξεν αὐτῷ ἡ τύχη τῇ προθυμίᾳ· καὶ ἔλαχεν αὐτῷ ὁ κάλλιστος τῶν αὐλητῶν ὁ Τηλεφάνης. θέλων οὖν ὁ Δημοσθένης κοσμήσαι τὸν αὐτοῦ χορὸν πλεόντων ἄλλων, ἐποίησεν αὐτοὺς φορέσαι χρυσοὺς στεφάνους· Μειδίας δὲ τῶν πολιτευομένων τις ὢν σφόδρα πλούσιος καὶ πολλὰ δυνάμενος, ἐχθρὸς τῷ Δημοσθένει γεγονὼς διὰ τὰς αἰτίας ἃς ἔρεῖ μετὰ μικρὸν ἐν τῷ λόγῳ, πολλάκις καὶ ἄλλα παρηνώχλει καὶ ἐπηρέαζε, καὶ δὴ καί, ὥς ὁ Δημοσθένης λέγει, ὁμνούντων τῶν κριτῶν τῷ καλῶς ᾄσαντι δοῦναι τὴν νίκην· νύττων αὐτοὺς ὁ Μειδίας ἔλεγε “πλὴν Δημοσθένους.” ὅθεν ὁ Δημοσθένης ἐβόα ἐλέγχων αὐτόν· καὶ τελευτῶν εἰς τοιαύτην ἦλθε manían ὁ Μειδίας ὥστε ἐν τῷ θεάτρῳ κόνδυλον αὐτῷ παρασχεῖν καὶ τὴν ἱερὰν περιρῥῆξαι ἐσθήτα. καὶ ἰδὼν ὁ δῆμος ἐπεσύριττεν· ὁ παρὰ τοῖς παλαιοῖς ἐπὶ κακοῦ ἐλαμβάνετο· ἀπελθὼν δὲ ὁ Δημοσθένης ἐσκέψατο τὸν παρόντα λόγον, κατηγορῶν

¹ Buttm. ἐπετελεῖτο.² MSS. δώσοντας, διδόναι τὰς.³ MSS. λαχεῖν.

αὐτοῦ δημοσίων ἀδικημάτων· ἐν ᾧ καὶ διαβάλλει τὸν Μειδίαν ὡς κλέψαντα ἀπὸ τῶν χρυσῶν στεφάνων ὄντινούν¹ παρὰ τοῦ χρυσοχόου.

ἄγει τοίνυν αὐτὸν ἐπὶ τὴν κρίσιν ὁ ρήτωρ, καταφορᾷ πλείστη καὶ τόνῳ² σφοδρῶ προσχρησάμενος· ἡ γὰρ τοῦ Μειδίου ποιότης³ καὶ ἡ τῶν πραγμάτων προπέτεια³ τῇ καταδρομῇ συμμαχεῖ· ἡ δὲ στάσις ὀρική, ζητούντων ἡμῶν ἴδιον ὄνομα τῷ ἐγκλήματι· ὁ μὲν γὰρ Μειδίας ιδιωτικόν, ὁ δὲ ρήτωρ δημόσιον εἶναι κατασκευάζει· ὅρος γάρ ἐστιν οὐ τὸ μὲν πέπρακται τὸ δὲ λείπει πρὸς τὸ τέλεον τοῦ ὀνόματος τοῦ ἐπιτεθησομένου 512 τῷ πράγματι· ὡς ἐπὶ τοῦ τὸ κενοτάφιον ὀρύξαντος καὶ κρινομένου τυμβωρυχίας· ἐνταῦθα γὰρ πέπρακται μὲν τὸ ὀρύξαι, λείπει δὲ τὸ τάφον ὀρύξαι· λέγει γὰρ ὁ φεύγων, “ὠρυξα μὲν, οὐ τάφον δέ· οὐ γὰρ εἶρον νεκρόν·” ὁ δὲ διώκων ἀντιφέρει ὅτι “τὸ διορύξαι κενοτάφιον τυμβωρυχίαν καλῶ· οὐ γὰρ αὐτὸς ἦδεις ὅτι κενοτάφιόν ἐστιν· ἀλλ’ ὡς τάφον ὀρύττων, ἐπεὶ κενοτάφιον εὑρηται, ἀξιοῖς μὴ δοῦναι δίκην.” οὕτω κἀνταῦθα πέπρακται μὲν τὸ τύψαι τὸν Δημοσθένην, λείπει δὲ τὸ καλέσαι τὸν αὐτοχειροτόνητον χορηγόν· ὁ γὰρ Δημοσθένης λέγει ὅτι “χορηγὸν ἔτυψας,” ὁ δὲ Μειδίας ὅτι “χορηγὸν ἀπλῶς οὐκ ἔτυψα, αὐτοχειροτόνητος γὰρ ἦσθα, ἀλλ’ ἰδιώτην· τοῦτο δὲ οὐκ ἔστι δημόσιον ἀδίκημα.” διπλοῦς δὲ ὁ ὅρος εἰδοὺς τοῦ κατὰ σύλληψιν· κατὰ σύλληψιν δὲ ἐστιν, ὅταν ὁ διώκων τὴν αὐτοῦ δικαιολογίαν καὶ τὴν τοῦ φεύγοντος εἰς ἓν συνάγῃ· ἔνθα γὰρ οὐ τὸ μὲν ἐκβάλλει τις, τὸ δὲ δέχεται, ἀλλ’ ἀμφοτέρα συγκροτεῖ καὶ συλλαμβάνει, τοῦθ’ ὑπάγομεν τῷ εἶδει· φαίνεται οὖν ὁ ρήτωρ ἐν πολλοῖς τοῦτο ποιῶν μέρεσι καὶ φάσκων ἅμα αὐτῷ καὶ τὴν πόλιν ὑβρίζεσθαι· κεφάλαια δὲ τὰ τῇ στάσει προσήκοντά ἐστι τῷ λόγῳ· τὰ δὲ προοίμια καταφορικά, ὑπερβολὴν ἔχοντα πολλὴν καὶ τῶν περιστατικῶν αὔξησιν· τὸ γὰρ “πρὸς ἅπαντας” καὶ οὐ πρὸς ἐμὲ μόνον καὶ τὸ “ἀεὶ” τὴν μελέτην τῆς ἀτοπίας καὶ οὐ πρὸς ἅπαξ ἐκ τύχης ἡμαρτηκότα [αὐτὸν] δείκνυσιν· κεφάλαιά δὲ τοῦ λόγου ταῦτα, ὅρος, 513 ἀνθορισμός, γνωμὴ νομοθέτου, συλλογισμός, πηλικότης, πρὸς τι, καὶ μία τῶν ἀντιθετικῶν, μεθ’ ἣν ἐμπίπτει τὸ μεταληπτικόν καὶ ἀντιληπτικόν· ἐνταῦθα διὰ τεσσάρων ὅρων ὁ ρήτωρ ἐμπλέκει τὴν κατηγορίαν, δεικνύων ὅτι δημοσίᾳ Μειδίας ἠδίκησεν· ἔστι δὲ ὁ πρῶτος ὅρος οὗτος, ὅτι οἱ ἐν ἐορτῇ ἀδικοῦντες δημόσιον ἀδίκημα ποιοῦσι· δεῦτερος ὅρος, καὶ μάλιστα οἱ χορηγὸν ἀδικοῦντες· τρίτος ὅρος, ὅτι πᾶσα ὕβρις δημόσιόν ἐστιν ἀδίκημα· παραλογίζεται δὲ ἐνταῦθα ἐκ τῆς ὁμωνυμίας τῆς ὕβρεως, λέγεται γὰρ ὕβρις ἢ δι’ αἰσχρουργίας, καὶ ἡ διὰ λόγων, καὶ ἡ διὰ πληγῶν, δημόσιον δὲ ἀδίκημα ἡγοῦντο τὴν αἰσχρουργίαν· τῇ οὖν ὁμωνυμίᾳ παρελογίσατο· τέταρτος ὅρος, ὅτι ὁ πᾶντας ἀεὶ ὑβρίζων δημοσίᾳ ἀδικεῖ·

¹ Om. Buttm.

² MSS. τόπῳ.

³ Transpos. Bekker, Tur. edd.

εἰ γὰρ τὸ δημόσιον ἐκ πάντων συνίσταται, ἄρα δημόσιον τὰδίκημα. τίθησι δὲ σπερματικῶς ἐν τῷ προοίμιῳ τοὺς τέτταρας ὅρους. ἐκ τούτων εἰσὶν ἐν τοῖς ἀγῶσι τρεῖς· τὸν δὲ τέταρτον ὅρον τίθησιν ἐν τῇ παρεκβάσει, καὶ δικαίως· λέγων γὰρ ὅτι ὁ πάντας ὑβρίζων δημοσίᾳ ἀδικεῖ, παρεξέρχεται λέγων τὸν πρότερον αὐτοῦ βίον. ἔχει δὲ ὁ παρὼν λόγος δύο προοίμια, τὸ πρῶτον ἐκ διαβολῆς εἰλημμένον τοῦ ἐναντίου, καὶ ἐκ συστάσεως τοῦ οἰκείου προσώπου, καὶ ἐκ προσοχῆς. ἔστι δὲ ἡ πρότασις διμερής, καὶ τὸ μὲν πρῶτον μέρος ἀκατάσκευον· τὸ δὲ δεύτερον καὶ αὐτὸ διμερές· καὶ κατασκευάζει τούτων ἑκάτερα. εἴτα ἐπιφέρει τὸ συμπέρασμα, ἐν ᾧ ἐστὶν ἡ προσοχή. ὅρος κατὰ σύλληψιν· λέγεται δὲ οὕτως, ὅταν τοῦ φεύγοντος ἀντονομάζοντος ὁ διώκων καὶ τούτῳ κἀκείνῳ ὑπεύθυνον αὐτὸν 514 εἶναι λέγῃ τῷ ὀνόματι, ὥστε διπλοῦς¹ ἐστιν, ἐπεὶ δύο περιέχει ἐγκλήματα. παράδειγμα ὁ στρατηγὸς ὁ βιασάμενος τὴν παρακατατεθείσαν² κόρην ὑπὸ τοῦ πρεσβευτοῦ, καὶ δημοσίων ἀδικημάτων κρινόμενος, καὶ ἀποκρινόμενος μὴ δημοσίᾳ ἡδίκηκεναι ἀλλὰ βιάσασθαι, ὁ δὲ πρεσβευτὴς ἀμφοτέροις αὐτὸν φάσκων ὑπεύθυνον εἶναι. τὸ προοίμιον ἀπὸ τοῦ ἀντιδίκου, ὁ δὲ λόγος δι' ἐνὸς εἵδους προάγεται, ἥτοι³ δικανικοῦ· τούτου γὰρ καὶ τὸ τέλος δίκαιον, καὶ ἡ κατασκευὴ διὰ τοῦ δικαίου.

¹ MSS. διπλῶς.

² Buttm. MSS. παρατεθείσαν.

³ Buttm. προάγεται τοῦ. Meier -εται, ἡγουν τοῦ.

ΔΗΜΟΣΘΕΝΟΥΣ

Ο ΚΑΤΑ ΜΕΙΔΙΟΥ ΛΟΓΟΣ

ΠΕΡΙ ΚΟΝΔΥΛΟΥ.

1 ΤΗΝ μὲν ἀσέλγειαν, ὃ ἄνδρες δικασταί, καὶ τὴν ὕβριν, 1. a.
ἥ πρὸς ἅπαντας ἀεὶ χρήται Μειδίας, οὐδένα οὐθ'
ὑμῶν οὔτε τῶν ἄλλων πολιτῶν ἀγνοεῖν οἶμαι. ἐγὼ δ',
ὅπερ ἂν καὶ ὑμῶν ἕκαστος [ὕβρισθεις] προείλετο πράξαι,

1. ἀσέλγειαν.] Lt. *immanitatem*, nearly. It may be that this more general term is intended to include ὕβριν, so that καὶ τὴν ὕβριν = 'that is, the gross insolence.' Anyhow, observe that the first words strike the keynote of the whole speech, which is all directed towards proving or persuading that the conduct of Meidias has amounted to more than ὕβρις.

δικασταί.] The renderings *judge* and *juror*, *jurymen*, neither of them convey the meaning of δικαστής. Save as to jurisdiction the δικασταὶ were more like magistrates (Justices of the Peace). See my *Translation*, p. 1, note 1.

οὐδένα οὐθ'.] The double negative, though now vulgar in English, is often found in Chaucer, e.g. *Cant. Tales* l. 891, 'I wil not letten eke non of this route.'

ὅπερ ἂν καὶ ὑμῶν ἕκαστος...τοῦτο καὶ αὐτός.] The first καὶ is not superfluous, as Buttmann and Schaefer think; for the two conjunctions appropriately emphasise the exactness of the correspondence between the actual conduct of Demosthenes and the natural conduct under similar circumstances of the plain citizen. For πράσσω...ποιέω cf. § 41 2.

ὕβρισθεις.] The sense conveyed by this participle without the qualification *as I was* (cf. § 108) is in contradiction to Demosthenes' subsequent account of the actual conduct of the victims of Meidias' ὕβρις, cf. §§ 20, 129, 141. I think ὕβρισθεις was inserted in text or margin by some grammarian who saw that the natural order required a participle early in the sentence, but did not see that but for rhetorical emphasis the participial clause οὐ μόνον...λαβὼν...παθὼν would come immediately after

τοῦτο καὶ αὐτὸς ἐποίησα, καὶ προῦβαλόμεν ἄδικεῖν τοῦτον
περὶ τὴν ἑορτὴν, οὐ μόνον πληγὰς ὑπ' αὐτοῦ λαβὼν τοῖς
Διονυσίοις, ἀλλὰ καὶ ἄλλα πολλὰ καὶ βίαια παθὼν παρὰ
2 πᾶσαν τὴν χορηγίαν. ἐπεὶ δὲ, καλῶς καὶ τὰ δίκαια b.

ἐγὼ δ' and was to be understood as the suspended protasis to προεἴλετο ἄν
πράξει. 'And I myself actually carried out (ἐποίησα) the exact (καὶ...καὶ)
course of procedure which (ὅπερ πράξει) each one of you would have deli-
berately adopted [had he been grossly insulted].'

καὶ προῦβαλόμεν.] 'That is to say, I laid a plaint.' The term
προβάλλεσθαι meant 'to accuse by the process προβολή,' which was an
application for a vote of the ἐκκλησία giving the complainant leave to
bring to public trial before the court of the ἡλιαία an offender against
religion. The plaintiff applied to the πρυτάνεις and it was their duty to
bring the matter before a special assembly of the people in the temple of
Dionysos (§§ 8—11). This process could also be resorted to in cases of
official misconduct on the part of magistrates or of giving evil counsel
(Xenophôn, *Hellen.* i. 7. 35) or false information to the people or of συκο-
φαντία (see Introduction to my *Translation*, p. ii.). The ἐκκλησία voted
by show of hands (χειροτονία). When the explanatory καὶ couples words
in the same sentence, as here, it is better not to follow Buttmann in
saying that it is placed for 'γὰρ explicativo.' It is to be rendered in
English by *aye*,—*that is*,—*that is to say*,—*I mean*.

ἄδικεῖν τοῦτον.] 'That the defendant was (ἄδικος) guilty of evil-doing.'

ὑπ' αὐτοῦ.] As πληγὰς λαμβάνω is used as the Attic passive of τύπτω,
παίω, the phrase takes the passive construction ὑπὸ rather than παρὰ—:
cf. *Démosth. c. Apaturium*, p. 896, ὁ δὲ Παρμένων ἐδικάζετο τούτῳ τῶν τε
πληγῶν ὧν ἔλαβεν ὑπὸ τούτου, κ.τ.λ., *c. Cononem*, p. 1261, and see Index,
s.v. ὑπό.

Διονυσίοις.] The Great Dionysia in Elaphēboliôn, just before the
vernal equinox, see L. and S. s.v. Διονύσια. Buttmann thinks that the
author of the second argument did not reckon τὰ κατ' ἀγροῦς as not
concerning the city, nor τὰ Ἀνθεστήρια as not being Διονύσια proper
(cf. § 10), and so means the Lénæa by his μικρά.

παρὰ...χορηγίαν.] For this preposition denoting coextension of time cf.
§§ 14, 101, παρὰ πάνθ' ὅσα πράττουσι, 'along with the whole course of their
conduct,' and § 184, παρὰ πάντα τὸν βίον. The χορηγία was the chief of
the ordinary public services (ἐγκύκλιοι λειτουργίαι), the others being γυμ-
νασιαρχία (including λαμπαδαρχία), ἐστίασις and the minor service ἀρχι-
θεωρία. The duty of the chorēgos was to engage, equip, and maintain
while in training one (? or more) of the solemn public choruses, αἰλητῶν,
tragic, comic, pyrrhic, cyclic. According to Lysias, Ἀπολογία Δωροδοκίας,
p. 161, the tragic chorus was more expensive than any except the αἰλη-
τῶν (30 minae), and according to *Démosthenes, infr.* § 156, the αἰλητῶν
ἀνδρῶν was much more expensive than the tragic chorus. Mr Holmes
seems to limit the chorēgos to dramatic choruses, while Dr Smith's *Dict.*
of Antiquities says it was the duty of the chorēgos "to meet the expenses
of the chorus in all plays...; and of the lyric choruses of men and boys,
the pyrrichistae, cycelian dancers, and flute-players": whereas the fur-
nishing of more than one chorus in one year seems to have been only

ποιῶν, ὁ δῆμος ἅπας οὕτως ὠργίσθη καὶ παρωξύνθη καὶ σφόδρα ἐσπούδασεν ἐφ' οἷς ἡδικομένῳ μοι συνῆδει, ὥστε πάντα ποιούντος τούτου καὶ τινων ἄλλων ὑπὲρ 515 αὐτοῦ οὐκ ἐπείσθη οὐδ' ἀπέβλεψεν εἰς τὰς οὐσίας τὰς τούτων οὐδὲ τὰς ὑποσχέσεις, ἀλλὰ μιᾷ γνώμῃ κατ-
 2 εχειροτόνησεν αὐτοῦ, πολλοί μοι προσιόντες, ὧ ἄνδρες c. δικασταί, καὶ τῶν ἐν τῷ δικαστηρίῳ νῦν ὄντων ὑμῶν καὶ τῶν ἄλλων πολιτῶν ἡξίου καὶ παρεκελεύοντο ἐπεξελεθεῖν καὶ παραδοῦναι τοῦτον εἰς ὑμᾶς· ὡς μὲν ἐμοὶ

occasional (cf. Lysias, *l.c.*). It should be observed that the regulations for the appointment of chorēgoi admitted of a tribe failing to appoint a chorēgos for three years (cf. § 14). This failure may have been limited to the chorus of flute-players. From Dēmsth. c. *Leptinem*, p. 463, it appears that there were about forty chorēgoi a year or more, probably exclusive of volunteers; but it is not known, I fancy, what the average number of choruses of various kinds came to for a year. It is quite possible that the chorēgic expenditure given in the above-cited passage of Lysias is much higher than the outlay demanded by the state.

2. καλῶς.] Cf. Madvig § 176 c; *infra* § 9, καλῶς...καὶ συμφερόντως ἔχων ὁ νόμος.

τὰ δίκαια.] 'What (as) was (then, under the particular circumstances of the case) just.'

ἐφ' οἷς.] The government is by ἐσπούδασεν, as ἡδικομένῳ takes an accusative of respect.

ἡδικομένῳ μοι.] This personal form of construction is regular with σύννοια. For an instance of its occasional use cf. Thuk. i. 100 *fin.* οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἑννέα ὁδοὶ κτιζόμενον.

πάντα ποιούντος.] 'Made every effort,' 'tried every means,' cf. L. and S. s.v. πᾶς, III. 2.

2. πολλοί μοι.] Here the apodosis begins.

ἡξίου.] The graphic imperfect as well as that of continued action.

ὑμᾶς.] The court Hēliaea, which was the body of Athenian citizens of full manhood (of 30 years and over) in its judicial character. Cf. note on καὶ προῦβαλόμην, § 1.

ἐπεξελεθεῖν.] Used absolutely for 'follow up a case,' 'take proceedings,' 'prosecute,' here and §§ 47, 103, 118, 120, 123: with accusative of person and genitive of charge § 107 (cf. Antiphōn, p. 112).

ὡς μὲν ἐμοί.] Buttmann rightly places a colon before ὡς instead of the usual comma. The orator interrupts the natural pause by a reflection introduced as an *impromptu* continuation of the completed sentence, the μὲν marking the fresh start, rather than emphasising the personal pronoun as in Xenophōn *Cyropaed.* i. 4. 12, ἐγὼ μὲν οὐκ οἶδα.

δοκεῖ, δι' ἀμφοτέρῃ, ὧ ἀνδρες Ἀθηναῖοι, νῆ τοὺς θεοὺς, καὶ δεινὰ πεπονθέναι νομίζοντες ἐμέ, καὶ δίκην ἅμα βουλόμενοι λαβεῖν ὧν ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν ὄντα καὶ 3 βδελυρὸν καὶ οὐδὲ καθεκτὸν ἔτι. οὕτω δὲ τούτων ἐχόντων, 2. α. ὅσα μὲν παρ' ἐμοῦ προσήκε φυλαχθῆναι, πάντα δικαίως ὑμῖν τετήρηται, καὶ κατηγορήσων, ἐπειδὴ τις εἰσάγει, πάριμι, ὡς ὁράτε, πολλὰ μὲν, ὧ ἀνδρες Ἀθηναῖοι, χρήματ' ἐξόν μοι λαβεῖν ὥστε μὴ κατηγορεῖν, οὐ λαβών, πολλὰς

δι' ἀμφοτέρῃ.] 'For both reasons I solemnly aver, worthy Athenians, first (καὶ) thinking that, as to myself, I had been abominably treated, and secondly (καὶ) wishing at the same time to exact retribution for the instances in which they had been witnesses of the defendant's being reckless and ruffianly in the case of the other citizens (cf. πρὸς ἅπαντας, *init.*), aye, and no longer to be kept within bounds.' Note the emphatic position of ἐμέ. The ἀμφοτέρα goes back to the gist of the two first sentences of the speech, which he proceeds to restate in different language and inverted order. Again at the close of the first division of the exordium (§ 4) we have a third variation οὐθ' ὡς περὶ ὧν πρὸς ἐμέ ἐσπουδάσατε αὐτοί, τούτων ἀμελήσετε, οὐθ' ὡς, ἵνα Μειδίας ἀδεῶς τὸ λοιπὸν ὑβρίζη, κ.τ.λ. This is a fine specimen of the orator's δεινότης.

ὧν.] Attracted to the government of δίκην from ἄ accusative of reference after θρασὺν ὄντα, κ.τ.λ.

3. ὅσα μὲν.] Par. Σ. ὅσα μὲν οὖν. Taken up by ἃ δ', § 4.

ὑμῖν.] 'You will find' (Holmes); ethic dative, Madvig § 38 f.

τετήρηται.] 'Have been faithfully attended to.' Here as in *Demosth. De Corona*, p. 317 *fin.* φυλάττειν ἐμέ καὶ τηρεῖν ἐκέλευεν ὅπως μὴ παρακρούσομαι μηδ' ἐξαπατήσω, and in *Antiphōn*, p. 117. 14, τηρεῖν is used in the sense 'give heed to' as a complement to the idea of φυλάττειν. Buttmann is scarcely correct in saying that it does not differ from φυλάττειν in meaning. It connotes the moral attitude of a good φίλαξ more distinctly than φυλάττειν.

ἐπειδὴ τις εἰσάγει.] 'Now that the case is introduced,' i.e. by the presiding magistrate, who was in this case an archōn, one of the thesmothetae. From these words Meier argues that the hearing of the case had been unfairly postponed. For τις see my note on *Pindar, Isth.* vii. 1.

πολλὰ μὲν...πολλὰς δέ.] Cf. *Soph. Oed. Tyr.* 66. The idiom of repeating a word with μὲν—δὲ is noticeable in *Pindar* and *Sophoklēs*. *Demosthenes* had withstood on the one hand the temptation of a bribe, on the other hand the annoyance of solicitations and threats.

ἐξόν.] Cf. *Goodwin*, § 110 2: 'And though I had the chance of receiving a large bribe from *Meidias*, worthy Athenians, on condition of not prosecuting, I did not take it, and on the other hand I withstood many entreaties and compliments, aye, and let me tell you (much) intimidation.' For χάριτας cf. *Demosth.* p. 341, *De Fals. Leg. init.* μηδεμίαν μήτε χάριν μήτ' ἄνδρα, κ.τ.λ.

- δὲ δεήσεις καὶ χάριτας καὶ νῆ Δι' ἀπειλὰς ὑπομείνας.
 4 ἀ δ' ἐν ὑμῖν μετὰ ταῦτά ἐστιν * ὑπόλοιπα, ὅσῳ * πλείοσιν b.
 οὗτος ἠνώχληκε καὶ παρήγγελλεν (ἐώρων γὰρ αὐτὸν ἄρτι
 πρὸ τῶν δικαστηρίων οἶα ἐποίει) τοσοῦτῳ μᾶλλον ἐλπίζω
 2 τὸ δίκαιον ἔξειν. οὐ γὰρ ἂν καταγνοίην ὑμῶν οὐδενὸς c.
 οὐθ' ὡς περὶ ὧν πρὸς ἐμὲ ἐσπουδάσατε αὐτοὶ πρότερον,
 τούτων ἀμελήσετε, οὐθ' ὡς, ἵνα Μειδίας ἀδεῶς τὸ λοιπὸν
 ὑβρίζῃ, ψηφιεῖται τις ὑμῶν ὁμομοκῶς ἄλλο τι πλὴν ὅ
 5 τι ἂν ἡγήται δίκαιον. εἰ μὲν οὖν, ὧ ἄνδρες Ἀθηναῖοι, 3. a.
 παρανόμων ἢ παραπρεσβείας ἢ τινος ἄλλης τοιαύτης

ὥστε.] For the commoner ἐφ' ᾧτε, cf. Dēmosth. p. 68, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ.

ὑπομείνας.] Not a case of zeugma. Both fair words and foul are represented as annoyance.

4. ἀ δ' ἐν ὑμῖν, κ.τ.λ.] The sense which seems to be wanted is—'I have done my part as accuser: as to your part I have not meddled with that; for the defendant has, I trust, by attempting to interfere with you, only made you all the more eager to grant me justice.' But this is not given by the mss.; whether or no we accept the γὰρ after ὅσῳ which some Parisian mss. have. My slight alteration of ὑπόλοιπα,—to ὑπολέλοιπα,—gives the sense suggested, if the γὰρ be retained. Spalding altered to ἀ δ' ἐν ὑμῖν, ταῦτά ἐστιν ὑπόλοιπα. ὅσῳ γὰρ, κ.τ.λ. If the mss. be followed up to ὅσῳ, then γὰρ must be omitted.

ἠνώχληκε.] Joined with παραγγέλλω Dēmosth. p. 1461, cf. also p. 432 and p. 341 *De Fals. Leg. init.* 'has teased, solicited' (Shilleto).

παρήγγελλεν.] 'Has canvassed' (Shilleto). Other ms. readings are παρήγγειλε (an assimilation to the tense of ἐποίει) and περιτήγγελλεν, περιτήγγειλεν (Shilleto, on p. 341, says παραγγέλλω does not occur in Dēmosthenes).

2. καταγνοίην.] 'I would not insult (condemn) you by thinking.' Cf. § 152 for the sense, for construction as well cf. Plato, *Meno*, 76 c, καὶ ἅμα ἐμοῦ ἴσως κατέγνωκας ὅτι εἰμὶ ἡττων τῶν καλῶν.

πρότερον.] A. Buttmann omits this word on the authority of a few mss. including the best, but it is wanted and means 'when I claimed the probolē.'

• ἵνα.] The natural consequence of acquittal is ironically represented as the intention of those who should vote for it. Cf. § 90.

ἡγήται δίκαιον.] Several mss. δίκαιον ἡγήται.

5. εἰ μὲν οὖν.] Not the dramatic and conversational μὲν οὖν taken as one phrase='nay rather,' 'nay more'; but μὲν is taken up by δὲ after ἐπειδὴ and οὖν has its ordinary force. Cf. Lysias, p. 102, ἐνόμιζον μὲν οὖν...νῦν δὲ....*infra*, §§ 15, 19, 20 2.

παρανόμων.] Ἀ γραφὴ παρανόμων was an impeachment of a citizen who had proposed any law or measure contravening existing laws. The

αἰτίας ἤμελλον αὐτοῦ κατηγορεῖν, οὐδὲν ἂν ὑμῶν ἡξίου
 δεῖσθαι, νομίζων τῷ μὲν κατηγορῶ περὶ τῶν τοιούτων 516
 προσήκειν ἐλέγχειν μόνον, τῷ δὲ φεύγοντι καὶ παραιτεῖ-
 σθαι. ἐπειδὴ δὲ τοὺς τε κριτὰς διαφθείραντος τούτου καὶ b.
 διὰ τοῦτο τῆς φυλῆς ἀδίκως ἀφαιρεθείσης τὸν τρίποδα,
 6 καὶ αὐτὸς πληγὰς εἰληφὼς καὶ ὑβρισμένος οἶα οὐκ οἶδ'
 εἴ τις ἄλλος πώποτε χορηγὸς ὑβρίσθη, ἣν ὑπὲρ τούτων
 ἀγανακτήσας καὶ συννοργισθεὶς καταχειροτονίαν ὁ δῆμος
 ἐποίησατο, ταύτην εἰσέρχομαι, οὐκ ὀκνήσω καὶ δεῖσθαι.
 εἰ γὰρ οἶόν τε τοῦτ' εἰπεῖν, ἐγὼ νῦν φεύγω, εἴπερ ὑβρισ- c.

De Coronâ is for the defence in such a case, while the *De Falsa Legatione* is for the prosecution in a γραφὴ παραπροσβελίας, 'for misconduct of embassy.'

τοιαύτης.] Some good mss. place this word after κατηγορεῖν.

ἡξίου.] 'Deigned,' i.e. 'thought worthy of myself,' a sense (used ironically § 164) most nearly akin to the simplest sense 'think right' §§ 48, 81. Hence come the senses 'to resolvé,' 'consent,' 'think one's due,' 'claim,' 'demand,' 'request as a right,' even 'order' § 174, and 'aspire,' 'think oneself worthy' (? § 164); last comes the sense 'to think true,' 'deem,' 'maintain' as an *axiom*. The sentiment is contradicted by the opening of the *De Falsa Leg.* δεῆσομαι δὲ πάντων ὑμῶν ἃ καὶ τοῖς μὴ δεηθείσι δίκαιόν ἐστιν ὑπάρχειν.

καὶ παραιτεῖσθαι.] 'To crave acquittal as well.'

κριτὰς.] The judges in the contest of the choruses of flute-players.

τούτου.] Some mss. give τότε after τούτου. In this sentence again Demosthenes' personal grievance is artfully connected with a public offence and an injury inflicted on a whole tribe. The dikasts' minds are thus predisposed to accept the following argument in support of his procedure against Meidias for a public offence.

6. ἀγανακτήσας.] Whatever be the derivation, ἀγα- is certainly not allied to μέγας. The orator introduces a summary of § 2 ἐπειδὴ δὲ... κατεχειροτόνησεν αὐτοῦ.

συννοργισθεὶς.] 'In sympathetic indignation' (Holmes).

εἰσέρχομαι.] 'I am following up in this court'; εἰσέρχομαι is the technical term for opening a case. The construction is bold. He says 'I am coming into court with respect to your condemnation' instead of 'with respect to the impeachment granted me by your condemnation.' L. and S. seem to regard τὸν ἀγῶνα (Demosth. p. 260), δίκας (*ib.* p. 841) as the direct object of εἰσερχ., but in both cases εἰς ὑμᾶς is present, so that we really have the *suit* as an accusative of respect; as is probably the case even when εἰς ὑμᾶς is not present.

καὶ δεῖσθαι.] 'I shall not hesitate to supplicate as well'; the καὶ balances καὶ παραιτεῖσθαι.

οἶόν τε.] The verb is often omitted with οἶός τε, cf. Soph. *Oed. R.* 23, (πόλις) ἥδη σαλεύει κἀνακουφίσαι κἀρα | βυθῶν ἐτ' οὐχ οἶα τε ζωνίου σάλου.

- 7 θέντα μηδεμιᾶς δίκης τυχεῖν ἐστὶ τις συμφορά. δέομαι οὖν ὑμῶν πάντων, ὧ ἄνδρες δικασταί, καὶ ἰκετεύω, πρῶτον μὲν εὐνοϊκῶς ἀκοῦσαί μου λέγοντος, ἔπειτ', ἐὰν ἐπιδείξω Μειδίαν τουτουὶ μὴ μόνον εἰς ἐμέ, ἀλλὰ καὶ εἰς ὑμᾶς καὶ εἰς τοὺς νόμους καὶ εἰς τοὺς ἄλλους ἅπαντας ὕβρικότα, βοηθῆσαι καὶ ἐμοὶ καὶ ὑμῖν αὐτοῖς. καὶ γὰρ d. οὕτω πως ἔχει, ὧ ἄνδρες Ἀθηναῖοι· ὕβρισμαι μὲν ἐγώ, καὶ προπεπηλάκισται τὸ σῶμα τοῦμὸν τότε, ἀγωνιεῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνί, πότερον ἐξεῖναι δεῖ τὰ τοιαῦτα ποιεῖν καὶ εἰς τὸν τυχόνθ' ὑμῶν ἀδεῶς ὕβρι- 8 ζειν, ἢ μὴ. εἴ τις οὖν ὑμῶν ἄρα καὶ τὸν ἔμπροσθεν χρόνον e. τῶν ἰδίων τινὸς ἔνεκα γίνεσθαι τὸν ἀγῶνα τόνδε ὑπελάμβανε, ἐνθυμηθεὶς νῦν ὅτι δημοσίᾳ συμφέρει μηδενὶ μηδὲν ἐξεῖναι τοιοῦτο ποιεῖν, ὥς ὑπὲρ κοινοῦ τοῦ πράγματος

ἐστὶ τις συμφορά.] 'Is as it were a penal degradation.' The plea 'serves him right' undoubtedly does amount to an accusation against a complainant. The term *συμφορά* is often used *per euphemismum* for the condition of one under punishment for, or under grave suspicion of, crime or illegal conduct, as in §§ 58, 96 (for *Stratōn's ἀτιμία*).

7 2. τότε.] The perfects with *τότε* denote the abiding effect of the action, 'It was I who on that particular occasion suffered the outrage, it was my person that suffered the indignity under which I am smarting.' Cf. § 155, *τηνικαῦτα δὲ τοῦ πράγματος ἦπται, ὅτε πρῶτον μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς ὑμεῖς*.

τὸν τυχόνθ' ὑμῶν.] 'Any one of you upon occasion,' 'any ordinary individual of your number.'

8. εἰ οὖν...ἄρα.] 'If then as is not impossible.' The particle *ἄρα* often indicates the speaker's opinion that a hypothesis is probably in accordance with actual fact.

καὶ τὸν ἔμπρ. χρόνον.] The accusative of duration of time is generally taken with *ὑπολάμβανε*, but the *καὶ* and the tense of *γίνεσθαι* are much more forcible if we render 'was under the impression that this trial was (one that was) being got up even during the time before (the assault) about some private affair.' By *τὸν ἀγῶνα τόνδε* is meant the litigation which seemed inevitable to those who knew of the quarrels between the parties.

μηδενὶ μηδέν.] A stronger and more general negation than *οὐδέν* *οὐδέν*, which would be used in reference to a particular case.

ὡς ὑπὲρ κοινοῦ.] 'Considering that the issue is of public interest.' Lit. 'considering that (he is giving ear and voting) on behalf of the case (it) being of public interest.' Note that this Greek idiom 'the case being' is equivalent to the English 'a case which is' when a particular case is referred to.

ὄντος, καὶ προσέχων ἀκουσάτω καὶ τὰ φαινόμενα αὐτῷ
 2 δικαιοτάτ' εἶναι ταῦτα ψηφισάσθω. ἀναγνώσεται δὲ
 πρῶτον μὲν ὑμῖν τὸν νόμον, καθ' ὃν εἰσιν αἱ προβολαί·
 μετὰ δὲ ταῦτα καὶ περὶ τῶν ἄλλων πειράσομαι διδάσκειν.
 Λέγε τὸν νόμον.

NOMOS. Τοὺς πρυτάνεις ποιεῖν ἐκκλησίαν ἐν Διονύ- f.517
 σου τῇ ὑστεραίᾳ τῶν Πανδίων. ἐν δὲ ταύτῃ χρηματίζειν
 πρῶτον μὲν περὶ ἱερῶν, ἔπειτα τὰς προβολὰς παραδιδό-
 τωσαν τὰς γεγενημένας ἕνεκα τῆς πομπῆς ἣ τῶν ἀγώνων
 τῶν ἐν τοῖς Διονυσίοις, ὅσαι ἂν μὴ ἐκτετισμέναι ᾖσιν.
 9 'Ο μὲν νόμος οὗτός ἐστιν, ὃ ἄνδρες Ἀθηναῖοι, καθ' 4. a.
 ὃν αἱ προβολαὶ γίνονται, λέγων, ὥσπερ ἠκούσατε, ποιεῖν
 τὴν ἐκκλησίαν ἐν Διονύσου μετὰ Πάνδια, ἐν δὲ ταύτῃ
 ἐπειδὰν χρηματίσωσιν οἱ πρόεδροι περὶ ὧν διώκεκεν ὁ
 2 ἄρχων, χρηματίζειν καὶ περὶ ὧν ἂν τις ἡδίκηκώς ᾖ περὶ

καὶ προσέχων.] The καὶ—καὶ couple ἀκουσάτω το ψηφισάσθω, on which
 ὑπὲρ depends more than on ἀκουσάτω. Still the sentence runs better
 if we omit the comma and καὶ between ὄντος and προσέχων, with which
 ὑπὲρ would then be taken. The participle προσέχων means 'giving
 attention' with a common ellipse of τὸν νοῦν.

δικαιοτάτ'.] V. l. δικαιοτέρ'.

2. ἀναγνώσεται.] i.e. ὁ γραμματεὺς, the clerk of the court.

ποιεῖν.] The accusative and infinitive of laws and decrees is governed
 by an introductory phrase containing ἔδοξε(ν) or εἶπε(ν), cf. § 10, which
 is often, as here, suppressed.

τῶν Πανδίων.] MSS. ἐν Πανδίονι.

ὅσαι, κ.τ.λ.] It was lawful to accept from the defendant a sum
 assessed by the archôn (ἐπιβολῇ) in settlement of a case begun by the
 process of probolê; even as Demosthenes himself is said to have done
 from Meidias.

9. οἱ πρόεδροι.] 'The Presidents'; i.e. the ten weekly presidents
 of the 50 πρυτάνεις, who, being the members of the senate of 500 (βουλῇ)
 elected from one of the ten tribes, acted for 35 or 36 days together as a
 presiding committee over the Senate and the assemblies of the people.
 Thus the representatives in the Senate of each tribe became πρυτάνεις
 once in the lunar year of about 50 weeks. The chairman of the πρόεδροι
 was called ἐπιστάτης.

ὁ ἄρχων.] The Archôn Epônimo presided at the Great Dionysia
 which is the festival here mentioned, the Archôn Basileus at the Lēnaea.

The Pandia festival was probably in honour of Zeus, and fell on the
 14th day of Elaphēboliōn, just after the Great Dionysia.

τὴν ἑορτὴν ἣ παρανενομηκώς, καλώς, ὧ ἄνδρες Ἀθηναῖοι, καὶ συμφερόντως ἔχων ὁ νόμος, ὡς τὸ πρᾶγμα αὐτὸ μαρτυρεῖ. ὅπου γάρ, ἐπόντος τοῦ φόβου τούτου, φαίνονται ὅτι τινες οὐδὲν ἤττον ὑβρίζεταιί, τί χρὴ τοὺς τοιούτους προσδοκᾶν ἂν ποιεῖν, εἰ μηδεὶς ἐπὶ ἄγων μηδὲ κίνδυνος; 10 βούλομαι τοίνυν ὑμῖν καὶ τὸν ἐξῆς νόμον ἀναγνῶναι τουτονί· καὶ γὰρ ἐκ τούτου φανερά πᾶσιν ὑμῖν ἢ τε τῶν ἄλλων ὑμῶν ἀπάντων εὐλάβεια γενήσεται καὶ τὸ τούτου θράσος. Λέγε τὸν νόμον.

NOMOS. Εὐήγορος εἶπεν, ὅταν ἡ πομπὴ ἦ τῷ c. Διονύσῳ ἐν Πειραιεῖ καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοί, καὶ ἡ ἐπὶ Ληναίῳ πομπὴ καὶ οἱ τραγῳδοὶ καὶ οἱ κωμῳδοί, καὶ τοῖς ἐν ἄστει Διονυσίοις ἡ πομπὴ καὶ οἱ παῖδες καὶ 2 ὁ κῶμος καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοί, καὶ Θαργηλίων

2. καλώς...ὁ νόμος.] Cf. § 2, and Madvig, § 176 c. The subject is added because it has not before been expressed in the sentence.

ἐπόντος.] 'When this deterrent is present, certain individuals all the same exhibit gross insolence, what ought (one) to expect such people would be doing if no trial or risk were involved?' In *oratio recta* ἂν ποιεῖν would be ἐποιοῦν ἂν.

10. τουτονί.] Spalding preferred τούτῳ, 'the law next in order to this.'

τῶν ἄλλων ὑμῶν ἀπάντων.] Bekker omits ἀπάντων, cf. § 15 2, ὑμῖν τοῖς ἄλλοις, vous autres, &c., but cf. § 58.

ἐν Πειραιεῖ.] Probably τὰ κατ' ἀγροὺς Διονύσια is meant, which was celebrated in the *dêmes* (Aristoph. *Acharn.* 250—267), of which Peiræus was one; see note on Διονυσίοις, § 1.

οἱ τραγῳδοί.] The competitors stand in this passage for the *contest*, as often; not quite equivalent to τραγῳδία &c., as L. and S. say s.v. τραγῳδός.

Ληναίῳ.] Cf. Aristoph. *Acharn.* 504, οὐπὶ Ληναίῳ τ' ἀγών. Hēsychios tells us that the Lēnaeon was a large enclosure in Athens containing a temple of Dionysos, Lord of the winepress, in which dramatic contests were held before the theatre was built.

2. Θαργηλίων.] mss. ὁ Θαργηλίων or -ῶνος, except one ἐν Θαργηλίων πομπῇ, whence A. Buttmann infers τῶν Θαργηλίων. Cf. § 8. 2, τῶν Πανδίων (mss. ἐν Πανδίωνι). The Thargēlia was a festival to Apollo and Artemis on the 6th or 7th in the month Thargēliōn, a few days past the middle of May, when the expiatory human sacrifices of two *pharmakoi* were celebrated. Mr Wharton's Θαργήλια, 'harvest home,' does not express the nature of the festival happily. The name is probably connected with θέλω (not with τρύγη).

τῇ πομπῇ καὶ τῷ ἀγῶνι, μὴ ἐξεῖναι μήτε ἐνεχυράσαι
μήτε λαμβάνειν ἕτερον. ἑτέρου, μηδὲ τῶν ὑπερημέρων, ἐν 518
ταύταις ταῖς ἡμέραις. ἐὰν δέ τις τούτων τι παραβαλὴν, d.
ὑπόδικος ἔστω τῷ παθόντι, καὶ προβολαὶ αὐτοῦ ἔστωσαν
ἐν τῇ ἐκκλησίᾳ τῇ ἐν Διουνύσου, ὡς ἀδικούντος, καθὰ περὶ
τῶν ἄλλων τῶν ἀδικούντων γέγραπται.

- 11 Ἐνθυμείσθε, ὦ ἄνδρες δικασταί, ὅτι ἐν τῷ προτέρῳ 5. a.
νόμῳ κατὰ τῶν περὶ τὴν ἑορτὴν ἀδικούντων οὐσης τῆς
προβολῆς, ἐν τούτῳ καὶ κατὰ τῶν τοὺς ὑπερημέρους
εἰσπραττόντων, ἣ καὶ ἄλλ' ὅτιοῦν τινὸς λαμβανόντων
2 ἢ βιαζομένων, ἐποιήσατε τὰς προβολὰς. οὐ γὰρ ὅπως b.
τὸ σῶμα ὑβρίζεσθαι τινος ἐν ταύταις ταῖς ἡμέραις, ἣ
τὴν παρασκευὴν ἣν ἂν ἐκ τῶν ἰδίων πορίσαιτο τις εἰς
λειτουργίαν, ᾤεσθε χρῆναι, ἀλλὰ καὶ τὰ δίκη καὶ ψήφῳ

τῇ πομπῇ.] Dative of point of time.

μὴ ἐξεῖναι.] Most mss. μήτε, Buttman μῆτι.

ἐνεχυράσαι.] 'To distraint,' the same sense as the middle, Aristoph. *Nub.* 241, here used absolutely or with the genitive ἑτέρου.

ὑπερημέρων.] Those who had failed to make payment by the day which a court had fixed as the limit to the time allowed for payment of a debt or a fine.

καὶ προβολαὶ αὐτοῦ.] Taylor defended this *objective genitive* by Xenophōn, *Hellen.* i. 35. 7, οἷτινες τὸν δῆμον ἐξηπάτησαν προβολὰς αὐτῶν εἶναι.

11. ἐν τῷ προτέρῳ νόμῳ.] Equivalent to 'by' or 'according to,' cf. Demosth. p. 496 *fin.* τὰ ψηφίσματα ἐν οἷς ἀτελεῖς εἰσὶν οὗτοι, Pindar, *Isth.* ii. 38.

οὐσης.] 'The process probolê being instituted,' cf. § 26.

τινός.] Cf. *Madv.* § 60 2.

βιαζομένων.] Used here in the absolute construction.

2. οὐ γὰρ ὅπως.] 'Not only did you (lit. not deem it right) deem it wrong.' The clause introduced by ἀλλὰ καὶ is virtually negative. Cf. *Madv.* § 212. All mss. but one good one read wrongly...ὅπως μή.

ὑβρίζεσθαι.] Governs τὴν παρασκευὴν by *zeugma*.

ἣν ἂν...πορίσαιτο.] The optative with ἣν is owing to the historical tense ᾤεσθε, the ἂν suggests a suppressed condition, 'if he pleased,' cf. Goodwin, § 63 2, and § 62.

ἀλλὰ καί.] 'But you actually restored, at any rate during the festival, that which by law and verdict becomes the property of the winning parties to the parties who had lost the case and had been the original possessors.' That is, the actual holders before the judgment.

τῶν ἐλόντων γιγνόμενα, τῶν ἡλωκότων καὶ κεκτημένων
 12 ἐξ ἀρχῆς, τὴν γοῦν ἑορτὴν, ἀπεδώκατε εἶναι. ὑμεῖς μὲν c.
 τοῖνυν, ὧ ἄνδρες Ἀθηναῖοι, πάντες εἰς τοσοῦτον ἀφίχθε
 φιλανθρωπίας καὶ εὐσεβείας, ὥστε καὶ τῶν πρότερον
 γεγενημένων ἀδικημάτων τὸ λαμβάνειν δίκην ἐπέσχετε
 ταύτας τὰς ἡμέρας. Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς
 ἡμέραις ἄξια τοῦ δοῦναι τὴν ἐσχάτην δίκην ποιῶν δειχθή-
 2 σεται. βούλομαι δὲ καθ' ἕκαστον ἀπ' ἀρχῆς ὧν πέπονθα d.
 ἐπιδείξας καὶ περὶ τῶν πληγῶν εἰπεῖν ἅς τὸ τελευταῖον
 προσενέτεινέ μοι. ἐν γὰρ οὐδέν ἐστιν ἐφ' ᾧ τῶν πεπραγ-
 13 μένων οὐ δίκαιος ὧν ἀπολωλέναι φανήσεται. ἐπειδὴ 6. a.
 γάρ, οὐ καθεστηκότος χορηγοῦ τῇ Πανδιονίδι φυλῇ τρί-
 τον ἔτος τουτί, παρούσης δὲ τῆς ἐκκλησίας, ἐν ᾗ τὸν
 ἄρχοντα ἐπικληροῦν ὁ νόμος τοῖς χοροῖς τοὺς αὐλητὰς 519
 κελεύει, λόγων καὶ λοιδορίας γιγνομένης, καὶ κατηγο-

12. ἐπέσχετε.] 'You stayed,' L. and S. iv. b. Cf. § 84, ἐπισχεῖν ἐδεῖτό μου τὴν διαίτην.

2. καθ' ἕκαστον.] This formula, like καθ' ἓνα, κατ' ὀλίγους, κατὰ διακοσίους, κ.τ.λ., is used as one word as a subject or an object in any oblique case, and takes, as here, a genitive after it. Cf. Herod. ii. 93, ἀπορραίνουσι κατ' ὀλίγους τῶν κέγχρων.

ἐπιδείξας.] 'After setting forth each detail, from the first, of my sufferings.'

ἐν...οὐδέν.] Cf. ἐν οὐδ' ὅτιοῦν, Dêmosth. pp. 404, 643, 'Not one single one.' Note the transference of τῶν πεπραγμένων into the relative clause, where it is a genitive of cause.

13. ἐπειδὴ γάρ.] ἐπειδὴ belongs especially to παρελθὼν ὑπεσχόμεν, for which the English equivalent 'when' should wait; γάρ merely introduces the narration. The protasis of this long sentence occupies all § 13 to ἔλαχον. For καθεστηκ. cf. § 68.

τρίτον ἔτος τουτί.] 'For two years before this year.' The same phrase can also mean 'more than two years ago.' Cf. Dêmosth. p. 1257, ἐξηλθομεν ἔτος τουτί τρίτον εἰς Πάνακτον φρουρὰς ὑμῖν προγραφείσης. For the circumstances cf. the note on χορηγίαν, § 1 fin.

ὁ νόμος.] Either this or κελεύει is surely out of place, yet I find no objections raised to the order. Perhaps the verb is a gloss.

αὐλητὰς.] Holmes renders this 'flute instructors,' but the ὁ αὐλητῆς of § 17 is clearly the same as the τὸν αὐλητὴν of § 13 fin., but not the same as the ὁ διδάσκαλος τοῦ χόρου of § 17. The αὐληταὶ in question were most likely the leading flute-players for each chorus, the 'first flutes.'

γιγνομένης.] 'When discussion and abuse were arising.' The present tense refers especially to λοιδορίας.

- ροῦντος τοῦ μὲν ἄρχοντος τῶν ἐπιμελητῶν τῆς φυλῆς, τῶν δ' ἐπιμελητῶν τοῦ ἄρχοντος, παρελθὼν ὑπεσχόμεν ἐγὼ χορηγήσειν ἐθελουτῆς καὶ κληρουμένων πρῶτος
- 14 αἰρεῖσθαι τὸν αὐλητὴν ἔλαχον, ὑμεῖς μὲν, ὧ ἄνδρες Ἀθην- b. αἰοι, πάντες ἀμφοτέρα ὡς οἶόν τε μάλιστ' ἀπεδέξασθε, τὴν τ' ἐπαγγελίαν τὴν ἐμὴν καὶ τὸ συμβὰν ἀπὸ τῆς τύχης, καὶ θόρυβον καὶ κρότον τοιοῦτον ὡς ἂν ἐπαινοῦντες τε καὶ συνησθέντες ἐποιήσατε, Μειδίας δ' οὕτοσὶ μόνος τῶν πάντων, ὡς ἔοικεν, ἠχθέσθη, καὶ παρηκολούθησε παρ' ὅλην τὴν λειτουργίαν ἐπηρεάζων μοι συνεχῶς καὶ μικρὰ
- 15 καὶ μείζω. ὅσα μὲν οὖν, τοὺς χορευτὰς ἐναντιούμενος 7. a. ἡμῖν ἀφεθῆναι τῆς στρατείας ἠνώχλησεν, ἣ προβαλλόμενος καὶ κελεύων ἑαυτὸν εἰς Διονύσια χειροτονεῖν ἐπιμελητὴν, ἣ τᾶλλα πάντα ὅσα τοιαῦτα, ἐάσω· οὐ γὰρ ἄγνοῶ τοῦθ', ὅτι τῷ μὲν ἐπηρεαζομένῳ τότε ἔμοι καὶ ὑβριζομένῳ τὴν αὐτὴν ὀργὴν ἕκαστον τούτων ἦν περ ἄλλ' 2 ὅτι οὖν τῶν δεινοτάτων παρίσστη, ὑμῖν δὲ τοῖς ἄλλοις, τοῖς

κληρουμένων.] 'When we (the chorēgoi) were casting lots.'

14. ὑμεῖς μὲν.] 'You for your part.' Μειδίας δ'. 'M. on his part.' ὡς οἶόν τε.] Cf. Madvig, § 96.

καὶ θόρυβον.] 'In fact.'

ὡς ἂν ἐπαιν.] 'As you naturally would when approving and showing sympathetic delight'; ὡς ποιήσατε ἂν εἰ ἐπαινοῦτε καὶ συνησθέλητε. Cf. Thuk. vi. 57 § 3. Xen. Cyr. i. 3. 8, καὶ τὸν Κύρον ἐπέρεσθαι προπετῶς ὡς ἂν παῖς μηδέπω ὑποπτήσων, 'and that Cyrus enquired impetuously, as a boy naturally would, when as yet unembarrassed.' For παρηκολούθ. cf. § 69 2.

15. ὅσα μὲν οὖν.] Cf. note on εἰ μὲν οὖν, § 5. Here however μὲν is taken up by ἄλλ' ἅ πάντες, κ.τ.λ.

ἐναντιούμενος.] 'By opposing the exemption of our choreutae from military service.' The passages quoted by Buttmann, from Plato, *Apol.* §§ 19, 20 (to show that ἐναντιοῦσθαι means κωλύειν), prove that it only means 'oppose.' The double construction with both dative and infinitive is found *Apol.* § 19, τοῦτό ἐστιν, ὃ μοι ἐναντιοῦται τὰ πολιτικά πράττειν.

ἐαυτὸν.] Object both to προβαλλόμενος and χειροτονεῖν, or rather κελεύων—χειροτονεῖν.

ὅσα τοιαῦτα.] Perhaps ἂν εἴποιμι, or ἂν ἔχοιμι λέγειν is the thought suppressed after ὅσα rather than ἐστίν, cf. Plato, *Gorgias*, § 86.

τῷ μὲν.] Render μὲν—δὲ here 'although'.....'yet,' because what ἄγνῳ mainly refers to is introduced by δέ, cf. §§ 183, 206 2.

ἐπηρεαζομένῳ.] 'Suffering indignities'; the imperfect participle.

ἔξω τοῦ πράγματος οὖσιν, οὐκ ἂν ἴσως ἄξια ταῦτα καθ' αὐτὰ ἀγῶνος φανείη· ἀλλ' ἂ πάντες ἂν ὁμοίως ἀκούσαντες b.
 16 ἀγανακτήσαιτε, ταῦτ' ἐρῶ. ἔστι δὲ ὑπερβολὴ τῶν μετὰ ταῦτα ἂ μέλλω λέγειν· καὶ οὐδ' ἂν ἐπεχείρησα ἔγωγε κατηγορεῖν αὐτοῦ νῦν, εἰ μὴ καὶ τότε ἐν τῷ δήμῳ παρα-
 χρήμα ἐξήλεγξα. τὴν γὰρ ἐσθῆτα τὴν ἱερὰν (ἱερὰν c.
 γὰρ ἔγωγε νομίζω πᾶσαν ὅσῃν ἂν τις ἔνεκα τῆς ἑορτῆς παρασκευάσῃται, ἕως ἂν χρησθῇ) καὶ τοὺς στεφάνους 520
 2 τοὺς χρυσοὺς, οὓς ἐποίησάμην ἐγὼ κόσμον τῷ χορῷ, ἐπεβούλευσεν, ὦ ἄνδρες Ἀθηναῖοι, διαφθεῖραί μου, νύκτωρ ἔλθων ἐπὶ τὴν οἰκίαν τὴν τοῦ χρυσοχόου. καὶ διέφθειρεν, οὐ μέντοι πάντας γε· οὐ γὰρ ἐδυνήθη. καίτοι τοιοῦτον d.

2. τοῖς ἔξω.] One ms., Par. Σ, followed by the Zürich edd., omits τοῖς. Cf. § 45.

16. ὑπερβολή.] 'For there is a transcendancy about his next proceedings which I am on the point of relating.' Cf. Dēmosth. p. 1127, ὡς οὖν μάλιστα ἂν ἅπαντας ὑμᾶς ἡγοῦμαι γινῶναι τὴν ὑπερβολὴν ὧν ἡδικήμεθ' ἡμεῖς, φράσω. After λέγειν, Zürich edd. place a comma; Buttman a colon, rightly, I think, the following καὶ meaning 'indeed,' and its clause following up ἂ πάντες ἂν...ἀγανακτήσαιτε.

νῦν.] 'Before this Court,' cf. § 28.

ἐξήλεγξα.] Supply ἂ μέλλω λέγειν. Here ἐν τῷ δήμῳ means 'before the assembly' as a court, cf. ἐν δὲ τοῖσδ' ἴσος, Soph. Oed. R. 677.

παρασκευάσῃται.] V. l. given by Zürich edd. παρασκευάζηται.

ἕως.] ms. τέως defended by Buttman, condemned by Shilleto, *De Fals. Leg.* p. 446, § 374.

χρησθῇ.] Passive according to Hermann (on *Antig.* 23) and A. Buttman, who cites Herod. vii. 144, αἱ δὲ (νέες) ἐς τὸ μὲν ἐποιήθησαν οὐκ ἐχρήσθησαν.

2. ἐποίησάμην.] True middle, 'I had had made.'

διαφθεῖραί μου.] For the possessive genitive where one might expect a *dativus commodi* or *incommodi* cf. § 17, διέφθειρέ μου, § 69 2, τοῦ σώματος... ἀποσχέσθαι μου, perhaps § 91, ἐνέπλησεν αὐτοῦ.

διέφθειρεν.] Aorist tense. 'And he did spoil them.' The γε of the next clause almost means 'I admit.' For πάντας (Buttmann) the Zürich edd. and others read from one ms. πᾶσαν referring to τὴν ἐσθῆτα, cf. § 26 2.

καίτοι τοιοῦτον.] Best mss. καὶ τοιοῦτον. Reiske καίτοι τοῦτό γ' from one ms. 'And yet' means 'and though he was partly foiled he did so much that.' Dēmosthenes' account of this mischief is scarcely backed up by the evidence of Pammenēs, § 22, and this vague appeal to general opinion suggests that the actual fact was really not very serious. Where

- οὐδεὶς πώποτε οὐδένα φησὶν ἀκηκοέναι τολμήσαντα οὐδὲ
 17 ποιήσαντα ἐν τῇ πόλει. οὐκ ἀπέχρησε δ' αὐτῷ τοῦτο,
 ἀλλὰ καὶ τὸν διδάσκαλον, ὃ ἄνδρες Ἀθηναῖοι, διέφθειρέ
 μου τοῦ χοροῦ· καὶ εἰ μὴ Τηλεφάνης ὁ αὐλητῆς ἀνδρῶν e.
 βέλτιστος περὶ ἐμὲ τότε ἐγένετο, καὶ τὸ πρᾶγμα αἰσθό-
 μενος τὸν ἄνθρωπον ἀπελάσας αὐτὸς συγκροτεῖν καὶ
 διδάσκειν ᾤετο δεῖν τὸν χορόν, οὐδ' ἂν ἡγωνισάμεθα, ὃ
 ἄνδρες Ἀθηναῖοι, ἀλλ' ἀδίδακτος ἂν εἰσῆλθεν ὁ χορὸς
 2 καὶ πρᾶγματ' αἰσχιστ' ἂν ἐπάθομεν. καὶ οὐδ' ἐνταῦθ' f.
 ἔστη τῆς ὕβρεως, ἀλλὰ τοσοῦτον αὐτῷ περιῆν, ὥστε τὸν
 ἐστεφανωμένον ἄρχοντα διέφθειρε, τοὺς χορηγοὺς συνῆγεν
 ἐπ' ἐμέ, βοῶν, ἀπειλῶν, ὀμνύουσι παρεστηκὼς τοῖς κριταῖς,
 τὰ παρασκῆνια φράττων, προσηλῶν ἰδιώτης ὢν τὰ δημό-
 σια, κακὰ καὶ πράγματα ἀμύθητά μοι παρέχων διετέλεσεν.
 18 καὶ τούτων, ὅσα γε ἐν τῷ δήμῳ γέγονεν, ἢ πρὸς τοῖς κριταῖς 8. a.
 ἐν τῷ θεάτρῳ, ὑμεῖς ἐστέ μοι μάρτυρες πάντες, ὃ ἄνδρες
 δικασταί. καίτοι τῶν λόγων τούτους χρῆ δικαιοτάτους
 ἡγεῖσθαι, οὓς ἂν οἱ καθήμενοι τῷ λέγοντι μαρτυρῶσιν

Greek has a double negative we generally omit the second; here, as in § 148, it is more convenient to omit the first.

17. διέφθειρέ μου.] Aorist tense. For μου cf. § 16 2, and for διδάσκαλον and αὐλητῆς cf. § 13, note on αὐλητάς.

ἐγένετο.] 'Proved himself.' The aor. ἐγένετο often bears this shade of meaning.

τὸν ἄνθρωπον.] 'Sent the fellow (τὸν διδάσκαλον) about his business.'

αὐτός.] For nom. after δεῖν by attraction; cf. § 143, Dēmsth. p. 414, ἡγοῦμην πρῶτος αὐτὸς περιεῖναι δεῖν, Madvig § 160 Rem.

οὐδ' ἂν ἡγωνισάμεθα.] Does this imply that choruses which failed in rehearsal discredibly were disqualified from the formal competition, or does it mean 'we should have been nowhere in the competition'?

2. περιῆν.] 'But he displayed such an exuberance of it as to try to tamper with the presiding archon.' Cf. § 33 for ἐστεφανωμένον, and § 9 for the archôn.

κριταῖς.] Cf. § 5.

τὰ παρασκῆνια.] According to Ulpian Meidias nailed up the side scenes to oblige Dēmsthene's chorus to come round by the front entrance, and so get him laughed at for the delay.

18. οἱ καθήμενοι.] 'The Bench.' Cf. the use of Lt. *sedeo*.

- ² ἀληθεῖς εἶναι. προδιαφθείρας τοίνυν τοὺς κριτὰς τῷ b.
 ἀγωνί τῶν ἀνδρῶν, δύο ταῦτα ὥσπερ ἐκεφάλαια ἐφ'
 ἅπασιν τοῖς ἑαυτῷ νενεανιευμένοις ἐπέθηκεν. ἐμοῦ μὲν
 ὕβρισε τὸ σῶμα, τῇ φυλῇ δὲ κρατούσῃ τὸν ἀγῶνα
 19 αἰτιώτατος τοῦ μὴ νικῆσαι κατέστη. τὰ μὲν οὖν εἰς 521c.
 ἐμὲ καὶ τοὺς φυλέτας ἡσεληγημένα καὶ περὶ τὴν ἑορτὴν
 ἀδικήματα τούτῳ πεπραγμένα, ἐφ' οἷς αὐτὸν προῦβαλ-
 όμην, ταῦτ' ἔστιν, ὧ. ἄνδρες Ἀθηναῖοι, καὶ πόλλ' ἕτερα,
 ὧν ὅσ' ἂν οἷός τε ὧ διέξειμι πρὸς ὑμᾶς ἀντίκα δὴ μάλα.
 ἔχω δὲ λέγειν καὶ πονηρίας ἑτέρας παμπληθεῖς αὐτοῦ, d.
 καὶ ὕβρεις εἰς πολλοὺς ὑμῶν καὶ τολμήματα τοῦ μιαιροῦ
 20 τούτου πολλὰ καὶ δεινὰ, ἐφ' οἷς τῶν πεπονθότων οἱ μὲν,
 ὧ ἄνδρες δικασταί, καταδείσαντες τούτον καὶ τὸ τούτου
 θράσος καὶ τοὺς περὶ αὐτὸν ἐταίρους καὶ πλοῦτον καὶ
 τᾶλλα δὴ ὅσα πρόσεστι τούτῳ, ἡσυχίαν ἔσχον, οἱ δ' ἐπι-
² χειρήσαντες δίκην λαμβάνειν οὐκ ἐδυνήθησαν· εἰσὶ δ' οἱ
 διελύσαντο, ἴσως λυσιτελεῖν αὐτοῖς ἡγούμενοι. τὴν μὲν οὖν e.

2. τοῖς ἑαυτῷ νενεανιευμένοις.] 'To his madcap effronteries.'

κρατούσῃ.] 'Though it did the best in the contest'; imperfect participle. Note the contrast with νικάω merely to 'gain the prize,' 'be technical victor.'

κατέστη.] 'He constituted himself the chief cause.'

19. μὲν οὖν.] Cf. §§ 5, 15, 20 2. The μὲν is answered by ἔχω δέ, κ. τ. λ.

πόλλ' ἕτερα.] The language is, probably intentionally, vague; but the orator might profess to refer to §§ 77 ff.

ἔχω δὲ λέγειν, κ. τ. λ.] These misdeeds are again alluded to in § 23, only for the enumeration one is led to expect at once to be postponed until §§ 129 ff.

20. καταδείσαντες.] 'Having conceived a mortal dread of.'

καὶ τᾶλλα δὴ, κ. τ. λ.] 'And, I may add, all his other advantages.' Cf. καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ, Plato, *Meno*, p. 87; καὶ ὑγιαίνειν δὴ, *id. Rep.* II. p. 367. The δὴ indicates the obviousness or unquestionable propriety of an addition to an enumeration.

ἔσχον.] V. l. on margin of a Par. ms. ἦγον, but the aorist is wanted; they kept quiet at the natural time for showing resentment in the several cases.

2. εἰσὶ δ' οἱ.] V. l. εἰσὶ δὲ καὶ οἱ (οἱ καὶ).

αὐτοῖς.] Omitted in two good mss. and by Zür. edd.

τὴν μὲν οὖν.] Cf. § 5 for μὲν οὖν...δέ. 'Now on their own behalf those

ὑπὲρ αὐτῶν δίκην ἔχουσιν οἳ γε πεισθέντες· τῆς δ' ὑπὲρ
 τῶν νόμων, οὓς παραβὰς οὗτος κακείνους ἠδίκηει καὶ νῦν ἐμὲ
 21 καὶ πάντας τοὺς ἄλλους, ὑμεῖς ἐστὲ κληρονόμοι. πάντων
 οὖν ἀθρόων ἐν τίμημα ποιήσασθε, ὅ τι ἂν δίκαιον ἡγήσθε.
 ἐξελέγξω δὲ πρῶτον μὲν, ὅσα αὐτὸς ὑβρίσθην, ἔπειθ' ὅσα f.
 ὑμεῖς· μετὰ ταῦτα δὲ καὶ τὸν ἄλλον, ὃ ἄνδρες Ἀθηναῖοι,
 βίον αὐτοῦ πάντα ἐξετάσω, καὶ δείξω πολλῶν θανάτων,
 οὐχ ἑνός, ὄντα ἄξιον. λέγε μοι τὴν τοῦ χρυσοχόου πρῶ-
 τῇ λαβῶν μαρτυρίαν.

22 ΜΑΡΤΥΡΙΑ. Παμμένης Παμμένους *ἔπερχος* ἔχω g.
 χρυσοχοεῖον ἐν τῇ ἀγορᾷ, ἐν ᾧ καταγίγνομαι καὶ ἐργάζο-
 μαι τὴν χρυσοχοϊκὴν τέχνην. ἐκδόντος δέ μοι Δημο- 522
 σθένους, ᾧ μαρτυρῶ, στέφανον χρυσοῦν ὥστε κατασκευάσαι,
 καὶ ἱμάτιον διάχρυσον ποιῆσαι, ὅπως πομπεύσαι ἐν
 αὐτοῖς τὴν τοῦ Διονύσου πομπήν, καὶ ἐμοῦ συντελέσαντος

at any rate who were bribed (not to prosecute) have satisfaction; but of the satisfaction due to the laws by transgressing which the defendant kept injuring the above-mentioned (victims) and now also (injures) me and all the rest (of us), you are executors (lit. heirs).'

21. *τίμημα*.] 'Penalty.' Lit. 'assessment,' i.e. of fine, damages, punishments generally. In such trials as the present, *ἀγὼν τιμητός*, the penalty was not fixed by law or the nature of the case, but the prosecutor might propose a penalty. This the dikasts might accept or choose another for themselves. If the penalty was fixed the trial was *ἀγὼν ἀτίμητος*, as no assessment was required, cf. § 90. In revising my *Translation*, p. 8, I was led by a misprint in Mr Holmes' first edition to put this point exactly wrong.

ὑβρίσθην.] The aorist tense limits the time to the period within the scope of the definite charge on which the accusation was based. The orator however does not confine himself to this period, but brings in (§§ 77—125) all his earlier grievances against Meidias.

ὑμεῖς μ.] *V. l.* *ὑμεῖς ἠδίκησθε μ.* The best mss. give the text.

22. *ἔπερχος*.] So best mss. Buttmann suggests *Ἐρχιεὺς* 'of the *dème* Erchia' as a possibility. *V. l.* *ἐπαρχος*. Reiske proposed *Περγασεὺς* 'of the *dème* of Pergasa'; Voem. *ὑπάρχω* with the ms. *ἔχων*.

καταγίγνομαι.] The rarity of this word in Classical Greek literature is no argument against the genuineness of § 22, as Pammenēs would not be bound by a literary standard.

ἐκδόντος.] 'Having commissioned me to make'; ὥστε does not go also with *ποιῆσαι*, its insertion being optional in this construction. Cf. Heindorf on Plato, *Protag.* § 71 (Soph. *Philoct.* 900, *ἐπείσει ὥστε μή μ' ἄγειν*). Cf. Madvig § 146 Rem. 2, § 145 Rem. 3.

- 2 αὐτά, καὶ ἔχοντος παρ' ἐμαυτῷ ἔτοιμα, εἰσπηδήσας πρὸς με νύκτωρ Μειδίας ὁ κρινόμενος ὑπὸ Δημοσθένους, ἔχων μεθ' ἑαυτοῦ καὶ ἄλλους, ἐπεχείρησε διαφθεῖρειν τὸν στέφανον καὶ τὸ ἱμάτιον, καὶ τινὰ μὲν αὐτῶν ἐλυμήνατο, οὐ μέντοι πάντα γε ἐδυνήθη διὰ τὸ ἐπιφανέντα με κωλύσαι.
- 23 Πολλὰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ περὶ ὧν 9 a. τοὺς ἄλλους ἡδίκηκεν ἔχω λέγειν, ὥσπερ εἶπον ἐν ἀρχῇ τοῦ λόγου, καὶ συνείλοχα ὕβρεις αὐτοῦ καὶ ἀτιμίας τοσαύτας ὅσας ἀκούσεσθε αὐτίκα δὴ μάλα. ἦν δ' ἡ συλλογὴ
- 24 ῥαδία· αὐτοὶ γὰρ οἱ πεπονθότες προσήεσάν μοι. βούλομαι b. δὲ πρὸ τούτων εἰπεῖν οἷς ἐπιχειρήσειν αὐτὸν ἀκήκοα ἔξαπατᾶν ὑμᾶς· τοὺς γὰρ ὑπὲρ τούτων λόγους ἐμοὶ μὲν ἀναγκαιοτάτους προειπεῖν ἡγοῦμαι, ὑμῖν δὲ χρησιμωτάτους ἀκούσαι. διὰ τί; ὅτι τοῦ δικαίαν καὶ εὖορκον θέσθαι

πομπεύσαι.] V. l. πομπεύσῃ. Note the difference of accent between this 3rd sing. optative active, πομπεύσαι infin. active, and πόμπενσαι (if extant) 2nd sing. imp. middle.

ἐν αὐτοῖς.] This evidence as to a crown and garment to be worn by Demosthenes does not tally with § 16. It is possibly either not genuine (at least in part), or a faulty expansion of an abbreviated memorandum; but see next note. Evidence in Athenian courts was furnished by the reading of depositions made by the witnesses. It is likely that more than one deposition ought to follow the evidence of the goldsmith.

2. ὁ κρινόμενος.] 'Who is being brought to trial.' Cf. § 82 2, absolutely § 136.

καὶ τινὰ μὲν αὐτῶν.] This phrase and πάντα are not easily applicable to two articles only. Note the accents καὶ τινὰ [*in partitione aut oppositione praestat accentum huius pronominis non inclinari*. Schaefer]. It is possible that the crowns and robes for the chorus were originally specified above after πομπήν, and that τὸν στέφανον καὶ τὸ ἱμάτιον were altered into the singular after the loss suggested. The serious disagreement with § 16 is an argument against the evidence being altogether spurious.

23. πολλὰ μὲν.] The μὲν is answered by βούλομαι δέ, § 24; ἦν δ' ἡ συλλ.—μοι being parenthetical.

καὶ περὶ.] 'Also.' In addition to the evidence on my own case.

ἦν δ' ἡ συλλογὴ.] 'The collection, I may observe, was easy, for the victims kept coming to me of their own accord (to unfold their wrongs).'

24. ὑπὲρ τούτων.] For this preposition in the place of the more usual περὶ cf. §§ 8, 40, 121, 152, and often in Demosthenes.

ὅτι τοῦ δικαίαν.] 'Because an argument which shall have prevented your being misled will be the cause of your giving (having given) your vote with justice and in accordance with your oath.' Note the position

τὴν ψῆφον ὁ κωλύσας ἐξαπατηθῆναι λόγος ὑμᾶς οὗτος αἴτιος ἔσται. πολὺ δὴ μάλιστα πάντων τούτῳ τῷ λόγῳ προσέχειν ὑμᾶς δεῖ, καὶ μνημονεύσαι τούτου, καὶ πρὸς
 25 ἕκαστον ἀπαντᾶν, ὅταν οὗτος λέγῃ. ἔστι δὲ πρῶτον μὲν c. ἐκείνο οὐκ ἄδελος ἐρῶν ἐξ ὧν ἰδίᾳ πρὸς τινὰς αὐτὸς διεξιὼν ἀπηγγέλλετό μοι, ὥς εἴπερ ἀληθῶς ἐπεπόνθειν ταῦτα ἃ λέγω, δίκας ἰδίας μοι προσῆκεν αὐτῷ λαχεῖν,

of ὑμᾶς which goes both with θέσθαι and ἐξαπατηθῆναι. Taylor proposed κωλύσων, with which however the present infinitive would be wanted.

πολὺ δὴ, κ.τ.λ.] 'Far more (carefully) than to all else must you attend to this argument and keep it in mind, and (so) meet each of the defendant's points when he shall be addressing you.' Spalding conjectured ὅτι ἂν for ὅταν, comparing Plato, *Gorgias*, p. 503 E, ἕκαστον...δ ἂν τιθῇ.

δὴ.] The particle does not *here* emphasise the superlative. Cf. § 77 2, βούλομαι δὴ.

προσέχειν.] Cf. § 8, προσέχω.

25. ἔστι δέ.] The δὲ introduces the main argument of the προκατάληψις which was opened at § 24 and at once interrupted by the digression τοὺς γὰρ ὑπὲρ τούτων λόγους—οὗτος λέγῃ. It is in fact resumptive.

πρῶτον μὲν.] Taken up by οἶδα τοίνυν, ὅτι § 29, and Ἀπήγγελλε τοίνυν τίς μοι § 36.

οὐκ ἄδελος ἐρῶν.] For the personal construction cf. *Madv.* § 177 b. 'Now in the first place it is manifest from what he was reported to me as stating to certain persons that he will say this, that, if I had really suffered what I assert, my proper course was to bring private actions against him, first for the spoiling of the dresses and crowns, and all the indignities with regard to the chorus, (an action) for damage, secondly for the outrages on my person which I allége (an indictment) for outrage, not, as he avows, to be *publicly* prosecuting him and proposing the penalty which he must pay in person or in purse.'

δίκας ἰδίας.] The term δίκη 'action' includes I., γραφή, 'indictment' (i., γρ. δημοσία 'public prosecution,' and ii., γρ. ἰδία criminal prosecution, for offence against a private individual), and II., δίκη ἰδία, or more usually δίκη without an adjective, 'civil action.' But in this passage δίκαι ἰδίαι includes by a sort of zeugma γραφή ἰδία ὕβρεως, cf. § 28. Meidias contended that as a *volunteer* chorēgos Demosthenes was not a state official, but only a private citizen. But a private citizen if ill-treated could, in spite of A. Buttman's statement to the contrary, bring against his assailant a γραφή ὕβρεως (the penalty going to the Treasury, § 45 3), or if he preferred compensation to vengeance, a δίκη αἰκίας.

προσῆκεν.] Cf. § 26, ἔδεε, Goodwin, § 49 2.

λαχεῖν.] Lit. 'to get by lot.' The first step of a plaintiff or prosecutor was to apply by a declaration (with payment of court fees, *πρυτανεῖα*) for leave to proceed, whereupon the archōn had the declaration published, § 103, and decided the order of hearing the ἀνάκρισις *by lot* (hence the idiomatic use of λαγχάνω, λῆξις).

τῶν μὲν ἱματίων καὶ τῶν χρυσῶν στεφάνων τῆς διαφθορᾶς καὶ τῆς περὶ τὸν χορὸν πάσης ἐπηρείας, βλάβης, ὧν δ' εἰς τὸ σῶμα ὑβρίσθαι φημί, ὑβρεως, οὐ μὰ Δι' οὐχὶ 523 δημοσίᾳ κρίνειν αὐτὸν καὶ τίμημα ἐπάγειν ὃ τι χρή 26 παθεῖν ἢ ἀποτίσαι. ἐγὼ δὲ ἐν μὲν ἐκείνῳ εὖ οἶδα, καὶ δ. ὑμᾶς δὲ εἰδέναι χρή, ὅτι εἰ μὴ προῦβαλλόμεν αὐτόν, ἀλλ' ἐδικαζόμεν, οἶναντίος ἦκεν ἂν εὐθύς μοι λόγος, ὡς εἴπερ ἦν τι τούτων ἀληθές, προβαλέσθαι μ' ἔδει καὶ παρ' αὐτὰ 2 τὰδικήματα τὴν τιμωρίαν ποιεῖσθαι· ὃ τε γὰρ χορὸς ἦν τῆς πόλεως, ἥ τε ἐσθῆς τῆς ἐορτῆς ἔνεκα πᾶσα παρεσκευάζετο, ἐγὼ τε ὁ πεπονθὼς ταῦτα χορηγὸς ἦν· τίς ἂν e.

καὶ...ἐπάγειν.] If we compare § 21, ἐν τίμημα ποιήσασθε, ὃ τι ἂν δίκαιον ἡγήσθε with Demosthenes' suggestion of the penalty of death (§§ 21, 92 2), of ἀτιμία (§ 32), of loss of property—perhaps a condition of ἀτιμία—(§ 211), we might almost infer that Demosthenes had not proposed a penalty (τίμημα ἐπάγειν) but for this clause. Note that οὐ...οὐχὶ are to be taken closely with δημοσίᾳ, and this again with τίμημα ἐπάγειν. Grammatically οὐ...οὐχὶ negative προσῆκε supplied from above. The dikasts of course understood that the penalty for an act which constituted a public offence was heavier than that for the same act if regarded only as an offence against a private individual. The mention of the τίμημα is appropriate; as the desire to make it heavier had, according to Meidias, determined Demosthenes' choice of procedure.

26. ἐγὼ δέ.] 'But I well know one thing, and you too ought to know it, and—that-is (ἐκείνο).

καὶ...δέ.] So often in Xenophôn. Cf. § 126.

προῦβαλλόμεν.] Many mss. have προῦβαλλόμεν by assimilation of tense to ἐδικαζόμεν, and perhaps to the reading προβάλλεσθαι, though most mss. have προβαλέσθαι, which A. Buttmann, Meier and Bekker read. If Demosth. had dealt with Meidias *flagrante delicto*, the case would have been settled long before the actual trial, but the imperfect ἐδικαζόμεν, 'this were a private action,' is right because the alternative argument is naturally regarded as applicable to present circumstances.

ὡς εἴπερ.] Meidias' supposed argument goes down to οὖσαν, § 26 2.

ἔδει.] Cf. § 25, προσῆκεν, Goodwin, § 49 2.

παρ' αὐτὰ τὰδικήματα.] *Flagrante delicto*. For παρὰ cf. § 215 and παραχρήμα, and for much the same use § 1. Lit. 'parallel to the offences themselves.'

2. πᾶσα παρεσκ.] 'Was all being prepared' at the time he tried to spoil it. The imperfect is probably right, though Reiske approves a v. l. παρεσκεύαστο.

τίς ἂν οὖν.] The protasis is εἴπερ ἦν τι τούτων ἀληθές. We should say, 'Why then should anyone have preferred a different retaliation to that instituted by the law, &c.?'

οὖν ἑτέραν εἴλετο τιμωρίαν ἢ τὴν ἐκ τοῦ νόμου κατὰ τῶν
 περὶ τὴν ἑορτὴν ἀδικούντων οὖσαν; ταῦτ' εὖ οἶδ' ὅτι
 27 πάντ' ἂν ἔλεγεν οὗτος τότε. φεύγοντος μὲν γάρ, οἶμαι,
 καὶ ἡδίκηκός ἐστι τὸ τὸν παρόντα τρόπον τοῦ δοῦναι
 δίκην διακρουόμενον τὸν οὐκ ὄνθ' ὥς ἔδει γενέσθαι λέγειν,
 δικαστῶν δέ γε σωφρόνων τούτοις τε μὴ προσέχειν καὶ
 28 ὃν ἂν λάβωσιν ἀσελγαίνοντα κολάζειν. μὴ δὲ τοῦτο λέγειν f.
 αὐτὸν ἑᾶτε, ὅτι καὶ δίκας ἰδίας δίδωσιν ὁ νόμος μοι καὶ
 γραφὴν ὕβρεως· δίδωσι γάρ· ἀλλ' ὥς οὐ πεποίηκεν ἂ
 κατηγορήκα, ἢ πεποιηκὼς οὐ περὶ τὴν ἑορτὴν ἀδικεῖ, τοῦτο
 δεικνύτω· τοῦτο γὰρ αὐτὸν ἐγὼ προῦβαλόμην, καὶ περὶ
 2 τούτου τὴν ψῆφον οἴσετε νῦν ὑμεῖς. εἰ δ' ἐγὼ τὴν ἐπὶ τῶν g.
 ἰδίων δικῶν πλεονεξίαν ἀφείς τῇ πόλει παραχωρῶ τῆς

οὖσαν.] Cf. § 11.

τότε.] 'In that case.' Cf. § 125.

27. 'For it is natural, I fancy, in a defendant, I mean in one guilty of wrong-doing, when trying to evade the process of exacting punishment (*the manner of his giving satisfaction*) selected (*present*), to say that the process not selected (*being*) ought to have been adopted.' The Zürich edd. after most mss., Bekker, and Meier read μὴ between τοῦ and δοῦναι, making the phrase a causal genitive 'to avoid paying a penalty.' But in a case like the present in which the unlawful act is admitted by the defendant he cannot expect to avoid paying a penalty, but only to mitigate the severity of the sentence.

28. τοῦτο.] 'What I have suggested,' see § 25.

δικας ἰδίας...καὶ γραφὴν.] Cf. § 25, note on δικας ἰδίας. Here and below, τῶν ἰδίων δικῶν, the γραφὴ ὕβρεως is not included as in § 25.

δίδωσι γάρ.] 'I admit that' (Holmes).

τοῦτο γὰρ...προῦβαλόμην.] Spalding after Wolf would read γὰρ τότε... προῦβαλλόμην. Verbs *accusandi*, or rather *prosequendi* (not κατηγορέω), are occasionally found with a double accusative, one being γραφὴν (δίκην), cf. Dêmosth. p. 311, οὐδεμίαν...ἐγράψατό με οὐδ' ἐδίωξε, § 1368 γραφὴν ἣν ἐδίωκε Στέφανον. Here however τοῦτο rather stands for an infinitive clause; cf. § 1, προῦβαλόμην ἀδικεῖν τουτοῦ περὶ τὴν ἑορτὴν. 'For on this charge,' acc. of reference.

νῦν.] 'At the present trial.' Cf. § 16.

2. τὴν ἐπὶ τῶν.] The τῶν is ironical. For the use of ἐπὶ=lit. 'on the basis of' cf. § 70 ἐπὶ τοῦ βοηθεῖν ἀποδιδόναι τὴν χάριν, § 180 τὴν ἐπὶ τῆς πομπῆς καὶ τοῦ μεθύειν πρόφασιν.

πλεονεξίαν.] 'Substantial advantages.'

παραχωρῶ.] 'I am giving up to the State the right of vengeance.' Cf. § 40.

τιμωρίας, καὶ τοῦτον εἰλόμην τὸν ἀγῶνα, ἀφ' οὗ μηδὲν
 ἐστὶ λῆμμα λαβεῖν ἐμοί, χάριν, οὐ βλάβην δήπου τοῦτ'
 29 ἂν εἰκότως ἐνέγκοι μοι παρ' ὑμῶν. Οἶδα τοίνυν, ὅτι 10.
 καὶ τούτῳ πολλῶ χρησεται τῷ λόγῳ “μή με Δημοσθένει
 παραδῶτε, μηδὲ διὰ Δημοσθένην με ἀνέλητε. ὅτι ἐκεῖν
 πολεμῶ, διὰ τοῦτό με ἀναιρήσετε;” τὰ τοιαῦτα πολλάκις
 οἶδ' ὅτι φθέγγεται, βουλόμενος φθόνον τινὰ ἐμοὶ διὰ 52.
 τούτων τῶν λόγων συνάγειν. ἔχει δ' οὐχ οὕτω ταῦτα, b.
 οὐδ' ἐγγύς. οὐδένα γὰρ τῶν ἀδικούντων ὑμεῖς οὐδενὶ
 30 τῶν κατηγορῶν ἐκδίδοτε· οὐδὲ γὰρ ἐπειδὰν ἀδικηθῇ τις,
 ὥς ἂν ἕκαστος ὑμᾶς ὁ παθὼν πείσῃ, ποιείσθε τὴν τιμω-
 ρίαν, ἀλλὰ τούναντίον νόμους ἔθεσθε πρὸ τῶν ἀδικη-
 μάτων ἐπ' ἀδήλοις μὲν τοῖς ἀδικήσουσιν, ἀδήλοις δὲ τοῖς
 ἀδικησομένοις. οὗτοι δὲ τί ποιοῦσιν οἱ νόμοι; πᾶσιν c.

τοῦτον.] ‘This form of.’ This passage shows that money penalties resulting from public trials, *γραφὰι δημοσῖαι*, were fines to the State, not payments to the prosecutor (excepting in special cases).

ἐνέγκοι μοι.] So the oldest and best ms., supported by the correction of two others. Several mss. give the un-Attic *ἐνέγκαι μοι*, others *ἐνέγκαιμι*, *ἐνέγκοιμι*, *ἐνεγκαίμην*.

29. τοίνυν.] ‘Again,’ taking up *πρῶτον*, § 25.

πολλῶ.] Adverbial.

ἐκεῖν.] *V. l.* τούτῳ.

ἐμοί.] *Dativus incommodi*. ‘To bring together odium’=‘to excite general odium,’ ‘to organise prejudice.’

30. ὥς ἂν.] ‘Just as the several victims may have urged you.’

τούναντίον.] Cf. § 40.

νόμους, κ.τ.λ.] ‘You are guided,’ he implies, ‘by laws which were passed dispassionately, and it is for transgressing them, not for injuring particular individuals, that you exact punishment.’

ἐπ' ἀδήλοις μὲν.] For *μὲν—δὲ* with repeated word cf. § 3. For the construction cf. Herod. iv. 154 *ἐπὶ θυγατρὶ ἀμύγορι ἔγχευε ἄλλην γυναῖκα*, Paley on Aesch. *Pers.* 527. The conditions or attendant circumstances of an action are indicated by this idiom. ‘Without knowing the future offenders and, on the other hand, without knowing their future victims.’ Perhaps the present case is coloured by the use of *ἐπὶ* with *νόμους τίθεσθαι*, *τιθέναι*, Plato, *Gorg.* p. 488, *Legg.* ix. p. 838 c. It almost means ‘in the case of,’ cf. Isaeos 8. I, *ib.* 19. 181.

ἀδικησομένοις.] This middle is used as passive § 220, Thuk. v. 56, Xenophon, *Cyrop.* iii. 29, Plato, *Gorg.* p. 509 d. Cf. § 36, Ernesti on Xenophon, *Memor.* iii. 7. 9, Duker on Thuk. ii. 87, Madv. § 83 a, for the passive use of middle forms.

- ² ὑπισχνούνται τοῖς ἐν τῇ πόλει δίκην, ἂν ἀδικηθῇ τις, ἔσεσθαι δι' αὐτῶν λαβεῖν. ὕταν τοίνυν τῶν παραβαινόντων τινὰ τοὺς νόμους κολάζητε, οὐ τοῖς κατηγοροῖς τούτου
 31 ἐκδίδετε, ἀλλὰ τοὺς νόμους ὑμῖν αὐτοῖς βεβαιοῦτε. ἀλλὰ δ. μὴν πρὸς γε τὸ τοιούτον, ὅτι “Δημοσθένης,” φησὶν, “ὑβρίζεται,” δίκαιος καὶ κοινὸς καὶ ὑπὲρ ἀπάντων ἔσθ' ὁ λόγος. οὐ γὰρ εἰς Δημοσθένην ὄντα με ἡσέλγαινε μόνον ταύτην τὴν ἡμέραν, ἀλλὰ καὶ εἰς χορηγὸν ὑμέτερον.
 32 τοῦτο δ' ὅσον δύναται, γινώητ' ἂν ἐκ τωνδὶ. ἵστε δήπου ε. τοῦθ', ὅτι τῶν θεσμοθετῶν τούτων οὐδενὶ θεσμοθέτης ἐστ' ὄνομα, ἀλλ' ὅτιδὴποθ' ἐκάστω. ἂν μὲν τοίνυν ιδιώτην ὄντα τινὰ αὐτῶν ὑβρίσῃ τις ἢ κακῶς εἶπη, γραφὴν ὑβρεως καὶ δίκην κακηγορίας ἰδίαν φεύξεται, ἐὰν δὲ θεσμοθέτην, f.
² ἄτιμος ἔσται καθάπαξ. διὰ τί; ὅτι τοὺς νόμους ἤδη ὁ τοῦτο ποιῶν προσυβρίζει καὶ τὸν ὑμέτερον κοινὸν στέφανον

2. αὐτῶν.] MSS. αὐτῶν. Text, Buttmann, Bekker, Meier, Zür. edd. ὑμῖν αὐτοῖς.] *Dativus commodi*, ‘for your own protection.’

31. ἀλλὰ...τοιούτον.] ‘But indeed to meet what he will say to *this* effect.’

καὶ ὑπέρ.] ‘Aye, and upholding the rights of all.’

οὐ γάρ, κ.τ.λ.] ‘He did not during that day behave-outrageously towards me merely *qua* Demosthenes.’ The γάρ merely introduces the argument.

32, 33. It appears from these two sections that the special inviolability of Athenian officials only attached to them when wearing their insignia of office.

32. ὄνομα.] He means to call attention to the thesmothet's *persona* as a private individual, which is ordinarily indicated by his own name, while his *persona* as a thesmothet is indicated by a title which belongs to the State and which he only bears occasionally (from a legal point of view). But, according to the author of the second Argument, Meidias' contention was that as a volunteer chorégos Demosthenes was not a chorégos ‘within the meaning of the act,’ as we say. Demosthenes however argues as if Meidias admitted that D. was chorégos in the fullest sense when he struck him, but that he struck the man, not the chorégos. The *thesmothetae* were the six junior archons, who amongst other functions acted as presidents of the court during trials consequent on probolae.

ὅτιδὴποθ'.] Cf. § 126.

ἄτιμος.] The ἄτιμος was disabled from taking any part in political, legal or religious proceedings; in some cases he lost his property, and even the personal protection of the law. The taint of the more serious forms of *ἀτιμία* descended to the children.

2. ἤδη...προσ-.] Cf. L. and S. s. v. ἤδη i. 4.

- καὶ τὸ τῆς πόλεως ὄνομα· ὁ γὰρ θεσμοθέτης οὐδενὸς
 33 ἀνθρώπων ἔστ' ὄνομα, ἀλλὰ τῆς πόλεως. καὶ πάλιν γε
 τὸν ἄρχοντα, ταῦτ' οὗτο, ἐὰν μὲν ἐστεφανωμένον πατάξης
 ἢ κακῶς εἴπῃς, ἄτιμος, ἐὰν δὲ ἰδιώτην, ἰδίᾳ ὑπόδικος. καὶ γ
 οὐ μόνον περὶ τούτων οὕτω ταῦτ' ἔχει, ἀλλὰ καὶ περὶ 52
 πάντων οἷς ἂν ἡ πόλις τινὰ ἄδειαν ἢ στεφανηφορίαν ἢ
 τινα τιμὴν δῶ. οὕτω τοίνυν καὶ ἐμὲ εἰ μὲν ἐν ἄλλαις τισὶν
 ἡμέραις ἡδίκησέ τι τούτων Μειδίας ἰδιώτην ὄντα, ἰδίᾳ καὶ
 34 δίκην προσήκεν αὐτῷ διδόναι· εἰ δὲ χορηγὸν ὄντα ὑμέτερον
 ἱερομηνίας οὐσης πάνθ' ὅσα ἡδίκηκεν ὑβρίσας φαίνεται, δη-
 μοσίας ὀργῆς καὶ τιμωρίας δίκαιός ἐστι τυγχάνειν· ἅμα γὰρ
 τῷ Δημοσθένει καὶ ὁ χορηγὸς ὑβρίζετο, τοῦτο δ' ἐστὶ τῆς
 πόλεως [ὄνομα], καὶ ταῦτ' αὐταῖς ταῖς ἡμέραις, αἷς οὐκ
 ἐῷσιν οἱ νόμοι. χρὴ δέ, ὅταν μὲν τιθῇσθε τοὺς νόμους, h.
 ὅποιοί τινές εἰσι σκοπεῖν, ἐπειδὴν δὲ θῇσθε, φυλάττειν
 καὶ χρῆσθαι· καὶ γὰρ ἔνορκα ταῦθ' ὑμῖν ἐστὶ καὶ ἄλλως
 35 δίκαια. ἦν ὁ τῆς βλάβης ὑμῖν νόμος πάλαι, ἦν ὁ τῆς
 αἰκίας, ἦν ὁ τῆς ὑβρεως. εἰ τοίνυν ἀπέχρη τοὺς τοῖς
 Διονυσίοις τι ποιούντας τούτων κατὰ τούτους τοὺς νόμους
 δίκην διδόναι, οὐδὲν ἂν ὑμῖν προσέδει τοῦδε τοῦ νόμου.

33. τὸν ἄρχοντα.] Probably the archôn who presided over the Dionysia, the Archôn Epônymos.

ταῦτ' οὗτο.] A neuter nominative in apposition with the whole sentence, cf. §§ 30, 39, 40, Madv. § 19 Rem. 3. 'Yes and once more, as to the archôn—in the same way, &c.' Cf. § 37 2.

πατάξης.] So oldest mss. The rest πατάξῃ...εἴπῃ.

ἄδειαν.] 'Sanctity,' cf. the Lt. *sacrosanctus*.

στεφανηφορίαν.] The wearing of a wreath was the badge of office in Athens, cf. § 17 2.

34. καὶ ταῦτ' αὐταῖς.] Reiske's emendation for καὶ τὸ (καίτοι) ταύταις. 'And that too within the very days.'

ὅποιοί τινες.] Taken together, less definite than ὅποιοι alone. The difference cannot be shortly expressed in English.

ἐνορκα.] V. l. the tame εἶνορκα preferred by the Zür. edd.

35. ἦν ὁ τῆς βλάβης...ὑβρεως.] A good example of *anaphora* and *climax*. ὑμῖν.] Om. Zür. edd. and others.

τοῦδε τοῦ νόμου.] Cf. § 8 2.

- ἀλλ' οὐκ ἀπέχρη. σημεῖον δέ· ἔθεσθε ἱερὸν νόμον αὐτῷ i.
 2 τῷ θεῷ περὶ τῆς ἱερομηνίας. εἴ τις οὖν κακείνοις τοῖς
 προϋπάρχουσι νόμοις καὶ τούτῳ τῷ μετ' ἐκείνους τεθέντι
 καὶ πᾶσι τοῖς λοιποῖς ἔστ' ἔνοχος, ὁ τοιοῦτος πότερα μὴ
 δῶ διὰ τοῦτο δίκην ἢ μείζω δόλῃ δικαίως; ἐγὼ μὲν οἶμαι
 μείζω.
- 36 Ἀπήγγελλε τοίνυν τίς μοι περιούντ' αὐτὸν συλλέγειν 11.a.
 καὶ πυνθάνεσθαι τίσι πῶποτε συμβέβηκεν ὑβρισθῆναι,
 καὶ λέγειν τούτους καὶ διηγείσθαι πρὸς ὑμᾶς μέλλειν,
 οἶον, ὃ ἄνδρες Ἀθηναῖοι, τὸν πρόεδρον ὃν ποτέ φασιν
 ἐν ὑμῖν ὑπὸ Πολυζήλου πληγῆναι, καὶ τὸν θεσμοθέτην
 ὃς ἑναγχος ἐπλήγη τὴν αὐλητρίδα ἀφαιρούμενος καὶ τοιού-
 τους τινάς, ὡς ἐὰν πολλοὺς ἕτερους δεινὰ καὶ πολλὰ
 πεπονθότας ἐπιδείξῃ, ἥττον ὑμᾶς ἐφ' οἷς ἐγὼ πέπονθα 526
 37 ὀργιουμένους. ἐμοὶ δ' αὖ τοῦναντίον, ὃ ἄνδρες Ἀθηναῖοι, b.

ἔθεσθε.] Markland proposed to insert the γάρ usual after σημεῖον δέ,
 κ.τ.λ.

αὐτῷ τῷ θεῷ.] 'Expressly out of reverence for the god.' *Dativus
 commodi*.

ἱερομηνίας.] Hēsych. *ἱερομηνία· ἑορτάσιμος ἡμέρα*. Cf. Pind. *Nem.* iii.
 2, ἐν ἱερομηνίᾳ Νεμεάδι.

2. ὁ τοιοῦτος.] 'Is it just that an offender of this class be excused
 paying the penalty owing to this aggravation of offence, or shall he pay
 a heavier penalty?' Of course ἢ ἂν or ἢ κἂν have been proposed, but the
 omission of ἂν expresses a case imagined as certain; see my note on
 Pind. *Pyth.* iv. 118.

36. ἐν ὑμῖν.] In some public assembly.

ἀφαιρούμενος.] 'When trying to rescue,' according to Ulpian, who
 tells us that some youths were trying to carry off a flute-girl. The
 thesmothetae were responsible for the good order of the streets at night.

δεινὰ καὶ πολλὰ.] The usual order is given by some mss. and edd.,
 but here the πολλὰ requires emphasis, Meidias' point being the multi-
 plication of instances.

ὡς ὑμᾶς...ὀργιουμένους.] Acc. abs. 'As though...you would be less
 indignant at what I have endured.' Cf. Demosth. p. 1041, καὶ τὸ μὲν
 ἀφελεῖν τὸ σημεῖον ὁμολογεῖ, τὸ δ' ἀνοῖξαι τὴν θύραν οὐχ ὁμολογεῖ ὥσπερ
 ἄλλου τινὸς ἕνεκα τὰ σημεία ἀφαιροῦντας ἢ τοῦ τὰς θύρας ἀνοῖξαι, Isokr.
Paneg. 14, p. 30, Plato, *Gorg.* p. 491 A, σκυτέας λέγων οὐδὲν παύει ὥς περὶ
 τούτων ἡμῖν ὄντα τὸν λόγον. This construction exposes the fallacy of the
 supposition under which the object of the speaker's animadversion has
 been speaking or acting; while ὡς with the gen. abs. expresses the

δοκεῖτε ποιεῖν ἂν εἰκότως, εἴπερ τοῦ κοινῇ βελτίστου δεῖ μέλειν ὑμῖν. τίς γὰρ οὐκ οἶδεν ὑμῶν τοῦ μὲν πολλὰ τοιαῦτα γίγνεσθαι τὸ μὴ κολάζεσθαι τοὺς ἑξαμαρτάνοντας αἴτιον ὄν, τοῦ δὲ μηδένα ὑβρίζειν τὸ λοιπὸν τὸ δίκην τὸν αἰεὶ ληφθέντα, ἣν προσήκει, διδόναι μόνον αἴτιον ἂν γενόμενον; εἰ μὲν τοίνυν ἀποτρέψαι συμφέρει τοὺς ἄλλους, c. τοῦτον καὶ δι' ἐκεῖνα κολαστέον, καὶ μᾶλλον γε ὕσφπερ ἂν ἢ πλείω καὶ μείζω· εἰ δὲ παροξύναι καὶ τοῦτον καὶ 38 πάντας, ἐατέον. ἔτι τοίνυν οὐδ' ὁμοίαν οὖσαν τούτῳ κακέει- d. νοις συγγνώμην εὐρήσομεν. πρῶτον μὲν γὰρ ὁ τὸν θεσμοθέτην πατάξας τρεῖς εἶχε προφάσεις, μέθην, ἔρωτα, ἄγνοιαν διὰ τὸ σκότους καὶ νυκτὸς τὸ πρᾶγμα γενέσθαι. ἔπειθ' ὁ Πολύζηλος ὀργῇ καὶ τρόπου προπετεία φθάσας τὸν λογισμὸν ἁμαρτῶν ἔπαισεν· οὐ γὰρ ἐχθρὸς γε ὑπῆρχεν 2 ὢν, οὐδ' ἐφ' ὕβρει τοῦτ' ἐποίησεν. ἀλλ' οὐ Μειδία τούτων e. οὐδὲν ἔστ' εἰπεῖν· καὶ γὰρ ἐχθρὸς ἦν, καὶ μεθ' ἡμέραν εἰδὼς ὕβριζε, καὶ οὐκ ἐπὶ τούτου μόνον, ἀλλ' ἐπὶ πάντων 39 φαίνεται προηρημένος με ὑβρίζειν. καὶ μὴν οὐδὲ τῶν f.

supposition under which an agent acts without any irony or adverse reflection. *ὡς* with the accus. absolute participle Soph. *Oed. R.* 97, 101, *Oed. Col.* 380 expressing an *asserted* reason is a different idiom.

37. *εἴπερ.*] After this word some mss. and edd. give *ὑπὲρ* wrongly, I think, but cf. § 39, note on *οὐχ ὑπὲρ*.

2. *καὶ δι' ἐκεῖνα.*] 'Actually because of the cases he brings forward.' *καὶ...γε.*] 'Yes and all the more in proportion as they are numerous and grave.' Cf. § 33.

38. *ἔπειθ.*] 'In the second case Polyzēlos having out-run (cf. § 41 2) prudence (*reason*) through wrath and hastiness of temper forgot himself and struck the blow.' All mss. *ἁμαρτῶν*. Some mss. *ἔφησεν* read by Zür. edd. with *φθάσαι* (so good mss.). Other edd. *φθάσας...ἁμαρτεῖν ἔφησεν*.

οὐ γάρ.] The particle implies—'This account of the matter is shown to be correct by the consideration that.' 'For he did not do this deed as an enemy of old standing nor in a career of gross insolence.' For *ἐφ'* cf. §§ 55 2, 72.

καὶ μεθ' ἡμέραν.] This clause refers to the first case.

καὶ οὐκ.] 'Aye, and not on this occasion only but on all occasions he has manifestly been making a deliberate practice of grossly insulting me.'

39. *καὶ μὴν.*] 'Nor do I, to come to another point, see any comparison between my conduct and that of these injured parties.'

- πεπραγμένων ἐμοὶ καὶ τούτοις οὐδὲν ὅμοιον ὄρω. πρῶτον μὲν γὰρ ὁ θεσμοθέτης οὐχ ὑπὲρ ὑμῶν οὐδὲ τῶν νόμων φροντίσας οὐδ' ἀγανακτῆσας φανήσεται, ἀλλ' ἰδίᾳ πεισθεὶς ὑπόσῳ δῆποτε ἀργυρίῳ, καθυφεῖς τὸν ἀγῶνα· ἔπειθ' ὁ πληγεὶς ἐκεῖνος ὑπὸ τοῦ Πολυζήλου, ταὐτὸ τοῦτο, ἰδίᾳ διαλυσάμενος, ἐρρώσθαι πολλὰ τοῖς νόμοις εἰπὼν καὶ ὑμῖν, 527
- 40 οὐδ' εἰσήγαγε τὸν Πολυζήλον. εἰ μὲν τοίνυν ἐκείνων κατηγόρεῖν βούλεται τις ἐν τῷ παρόντι, δεῖ λέγειν ταῦτα, εἰ δ' ὑπὲρ ὧν ἐγὼ τούτου κατηγόρηκα ἀπολογεῖσθαι, πάντα μᾶλλον ἢ ταῦτα λεκτέον. πᾶν γὰρ τοῦναντίον ἐκείνοις αὐτὸς μὲν οὔτε λαβὼν οὐδὲν οὔτ' ἐπιχειρήσας λαβεῖν² φανήσομαι, τὴν δ' ὑπὲρ τῶν νόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ τὴν ὑπὲρ ὑμῶν τιμωρίαν δικαίως φυλάξας καὶ νῦν ἀποδεδωκώς ὑμῖν. μὴ τοίνυν ἔατε ταῦτ' αὐτὸν λέγειν, 12. a.

οὐχ ὑπέρ.] 'Will be seen not to have any regard for you (the dikasts as representing free Athenian citizens) or the laws, but on being privately induced by some paltry money payment to have corruptly dropped the suit.' ὑπέρ is common with φροντίζειν, cf. *Demosth. Olynth.* i. p. 9 *εἴπερ ὑπέρ* (cf. § 37) *σωτηρίας αὐτῶν φροντίζετε*.

καθυφεῖς.] Cf. § 151.

ταὐτὸ τοῦτο.] Cf. §§ 33, 40.

διαλυσάμενος.] The *πρόεδρος* may have accepted an apology on consideration of extenuating circumstances.

ἐρρώσθαι πολλὰ...εἰπὼν.] 'Having dismissed from his mind.' Cf. *Demosth. De Fals. Leg.* p. 419 *ἐρρώσθαι πολλὰ φράσας τῷ σοφῷ Σοφοκλεί*. The phrase = *χαίρειν πολλὰ εἰπὼν* (cf. Plato, *Phaedr.* p. 272 B).

40. ἐκείνων.] The *τούτοις* of § 39, the thesmothet and the *πρόεδρος*.

τις.] Ironical, glancing at Meidias; see my note on Pind. *Isth.* vii. 1.

ὑπὲρ ὧν.] With *ἀπολογεῖσθαι* this preposition generally governs the person not the charge, but is occasionally used to govern the charge as here; see L. and S. s.v. *ἀπολογέομαι*.

πᾶν...τοῦναντίον.] Cf. §§ 30, 33, 39.

ἐκείνοις.] 'To them,' the thesmothet and *πρόεδρος*.

αὐτός.] 'For myself.' *Demosthenes* after all, according to *Aeschinês*, falsified this boast.

2. τιμωρίαν.] 'The duty of vengeance' (cf. *γραφαὶ* 'rights of indicting,' § 45) imposed upon *Demosthenes* by the vote on the *probolê*. Cf. §§ 28 2, 120 *τὴν τοῦ δικαίου τάξιν*. For *φυλάξας* cf. § 3.

ἀποδεδωκώς.] 'To have made over,' as if a deposit, on bringing the case before the court. Cf. § 30.

- 41 μηδ', ἂν βιάζεται, πείθεσθ' ὡς δίκαιόν τι λέγοντι. ἂν γὰρ ταῦθ' οὕτως ἐγνωσμένα ὑπάρχη παρ' ὑμῖν, οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἶς. ποία γὰρ πρόφασις, τίς ἀνθρωπίνη καὶ μετρία σκῆψις φανέεται τῶν πεπραγμένων αὐτῷ; ὀργὴ νῆ Δία· καὶ γὰρ τοῦτο τυχὸν λέξει. ἀλλ' ἃ μὲν ἂν τις β. ἄφνω τὸν λογισμόν φθάσας ἐξαχθῇ πράξαι, κὰν ὑβριστικῶς ποιήσῃ, δι' ὀργὴν γ' ἐνὶ φῆσαι πεποιηκέναι· ἃ δ' ἂν ἐκ πολλοῦ συνεχῶς ἐπὶ πολλὰς ἡμέρας παρὰ τοὺς νόμους πράττων τις φωρᾶται, οὐ μόνον δήπου τοῦ μὴ μετ' ὀργῆς ἀπέχει, ἀλλὰ καὶ βεβουλευμένως ὁ τοιοῦτος ὑβρίζων ἐστὶν ἤδη φανερός.
- 42 Ἀλλὰ μὴν ὀπηνίκα καὶ πεποιηκῶς ἃ κατηγορῶ καὶ c. ὕβρει πεποιηκῶς φαίνεται, τοὺς νόμους ἤδη σκοπεῖν δεῖ, ὧ ἄνδρες δικασταί· κατὰ γὰρ τούτους δικάσειν ὁμωμόκατε. καὶ θεωρεῖθ' ὅσφ μείζονος ὀργῆς καὶ ζημίας ἀξιοῦσι τοὺς ἐκουσίως καὶ δι' ὕβριν πλημμελοῦντας τῶν ἄλλως πως
- 43 ἐξαμαρτανόντων. πρῶτον μὲν τοίνυν οἱ περὶ τῆς βλάβης d.

41. 'For if what I ask be thus determined on by you beforehand, he will not have a word to say.' The phrase *ἐνεστί λόγος* is rare, but cf. Eurip. *Iph. in Taur.* 998 πῶς δ' οὐ θανοῦμαι; τίς δ' ἐνεστί μοι λόγος;

ποία... τίς.] Cf. Soph. *Oed. R.* 99 ποῖα καθαρμῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

νῆ Δία.] 'He will say.' This formula, like Lt. *at enim*, introduces an anticipated answer or objection on the part of an opponent to what the speaker has advanced. Contrast §§ 3 *fin.*, 109.

καὶ γάρ.] 'For he will perhaps say this.' For the adverbial use of *τυχόν* see L. and S. s.v. *τυγχάνω*, B. III.

2. φθάσας.] Cf. § 38.

For πράσσω taken up by ποιέω cf. § 1.

ὑβριστικῶς.] Contrast ἐφ' ὕβρει § 38.

ἐνὶ.] For *ἐνεστί*.

φωρᾶται.] This verb is the regular term for searching for or catching a thief, cf. Aristoph. *Ran.* 499 φωράσων ἔγωγ' εἰσέρχομαι. Hence it comes to mean 'detect' generally.

ἀπέχει.] Note the optional untranslatable *μή*.

ἤδη.] 'But it is also thereby plain that one who behaves thus is indulging in gross insolence deliberately.'

42. ὕβρει.] Dative of manner, cf. Madv. § 42.

ἀξιοῦσι.] I.e. οἱ νόμοι.

οὗτοι νόμοι πάντες, ἵν' ἐκ τούτων ἄρξωμαι, ἂν μὲν ἐκὼν 528
 βλάβῃ, διπλοῦν, ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελεύουσιν
 ἐκτίνειν. εἰκότως· ὁ μὲν γὰρ παθὼν πανταχοῦ βοηθείας
 δίκαιος τυγχάνειν, τῷ δράσαντι δ' οὐκ ἴσην τὴν ὀργήν, ἂν
 2 θ' ἐκὼν ἂν τ' ἄκων, ἔταξεν ὁ νόμος. ἔπειθ' οἱ φονικοὶ τοὺς
 μὲν ἐκ προνοίας ἀποκτινύντας θανάτῳ καὶ ἀειφυγίᾳ καὶ
 δημεύσει τῶν ὑπαρχόντων ζημιούσι, τοὺς δ' ἀκουσίως αἰ-
 44 δέσεως καὶ φιλανθρωπίας πολλῆς ἡξίωσαν. οὐ μόνον 13. a.
 δ' ἐπὶ τούτων τοῖς ἐκ προαιρέσεως ὑβρίσταις χαλεποὺς
 ὄντας ἰδεῖν ἔστι τοὺς νόμους, ἀλλὰ καὶ ἐφ' ἀπάντων. τί
 γὰρ δὴ ποτ', ἂν τις ὀφλὼν δίκην μὴ ἐκτίνη, οὐκέτ' ἐποίησεν
 ὁ νόμος τὴν ἐξούλης ἰδίαν, ἀλλὰ προστιμᾶν ἐπέταξε τῷ

43. ἵν' ἐκ τούτων.] 'To begin with these.' Elliptic usage like ἵνα
 συντέμω ταῦτα, ὡς συντέμω, Eur. *Troad.* 441.

ἂν μὲν ἐκὼν.] Two MSS. ἐκὼν τις.

ἀπλοῦν τὸ βλάβος.] 'To pay up the amount of damage singlefold.'

τῷ δράσαντι.] *Dativus incommodi*. 'But against the offender the law
 ordained that our indignation should not be the same whether he has
 acted (sc. δράσῃ, *fecerit*) voluntarily or involuntarily.'

2. οἱ φονικοί.] Sc. νόμοι. For the laws on homicide see Dêmosth.
 p. 629, Νόμος. τοὺς δ' ἀνδροφόνους ἐξεῖναι ἀποκτείνειν ἐν τῇ ἡμεδαπῇ καὶ
 ἀπάγειν. The ἀπάγειν here seems to mean to hale before the Eleven for
 execution.

ἐκ προνοίας.] 'Of malice prepense.'

καὶ ἀειφυγίᾳ.] 'Or perpetual exile, or confiscation of all their prop-
 erty.' That the penalties are not cumulative common sense shows, not
 to mention Dêmosth. p. 504, but in some cases confiscation and exile
 together were imposed, and also forfeiture of life if ever the guilty person
 were found on Attic soil.

αἰδέσεως.] The technical term for the appeasing of the relatives of
 the dead by a homicide, and also for their condonation of the injury.
 Here used in the latter sense.

44. τί γάρ.] 'For else why in the world.' The particles δὴ ποτ'
 give sarcastic emphasis. Cf. § 39.

ἐξούλης.] The action of 'ouster' or eviction. As soon as the payment
 adjudged by a court was overdue, the defendant thus being ὑπερήμερος
 (cf. §§ 10 2, 11), the plaintiff could get authority to 'oust' him, eject
 him (for which Dêmosthenes uses ἐξἰλλειν from √Feλ 'push,' 'press,'
 'roll'). From this root comes the gen. substantive ἐξούλης for ἐξεφολης
 or ἐξοολης (oo for Fo). Once ἐξούλας for ἐξούλης δίκας occurs. We should
 regard this case, put by Dêmosthenes as one of ὕβρις, as a case of con-
 tempt of court.

ἰδίαν.] Predicative.

² δημοσίῳ; καὶ πάλιν τί δήποτ', ἂν μὲν ἐκὼν παρ' ἐκόντος b.
 τις λάβῃ τάλαντον ἐν ᾗ δύο ἢ δέκα καὶ ταῦτ' ἀποστερήσῃ,
 οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστίν, ἂν δὲ μικροῦ πάνυ
 τιμῆματος ἄξιόν τις λάβῃ, βία δὲ τοῦτο ἀφέλῃται, τὸ ἴσον
 τῷ δημοσίῳ προστιμᾶν οἱ νόμοι κελεύουσιν ὅσον περ διή
 45 τῷ ιδιώτῃ; διὰ τί; ὅτι πάνθ', ὅσα τις βιαζόμενος πράττει,
 κοινὰ ἀδικήματα καὶ κατὰ τῶν ἔξω τοῦ πράγματος ὄντων
 ἡγεῖτο ὁ νομοθέτης· τὴν μὲν γὰρ ἰσχὺν ὀλίγων, τοὺς δὲ c.
 νόμους ἀπάντων εἶναι, καὶ τὸν μὲν πεισθέντα ιδίας, τὸν δὲ
 βιασθέντα δημοσίας δεῖσθαι βοηθείας. διόπερ καὶ τῆς
 ὕβρεως αὐτῆς τὰς μὲν γραφὰς ἔδωκεν ἅπαντι τῷ βου-
² λομένῳ, τὸ δὲ τίμημα ἐποίησεν ὅλον δημόσιον· τὴν γὰρ
 πόλιν ἡγεῖτο ἀδικεῖν, οὐ τὸν παθόντα μόνον τὸν ὑβρί-
 ζειν ἐπιχειροῦντα, καὶ δίκην ἱκανὴν τὴν τιμωρίαν εἶναι 529
 τῷ παθόντι, χρήματα δ' οὐ προσήκειν τῶν τοιούτων ἐφ'

προστιμᾶν.] Enjoined (on the court) to impose besides a payment to the Treasury. Just below 'on the court' is understood again before προστιμᾶν.

3. ἐκὼν παρ' ἐκόντος.] If any one take from a consenting party. The notion of reciprocity in 'consent' seems to render this idiom sufficiently in English. Cf. Pindar, *Olymp.* xi. 29, *Nem.* iv. 22, Aesch. *P. V.* 218.

ἀποστερήσῃ.] 'Withheld them' on the lender demanding repayment.

οὐδὲν αὐτῷ.] 'There is no question between him and the State.'

45. διὰ τί;] Some good mss. and some edd. omit this interrogation.

κατὰ τῶν ἔξω.] 'Prejudicial to the interests of those who are not immediately interested in the case' (cf. § 15 2).

τὸν μὲν πεισθέντα.] 'One who has consented.'

τὰς μὲν γραφὰς.] 'The right of indicting.' Cf. § 40. Distributive plural.

ἅπαντι τῷ βουλομένῳ.] 'To any one who chooses.' As the prosecutor in a public trial got nothing by it and ran a risk of penalty if he failed to get a fifth of the votes, there was little danger of the common informer becoming a nuisance in Athens. Demosthenes' account of the false charges against himself must be taken *cum grano salis*.

2. τῶν τιμῶν.] Genitive of value (of the equivalent or consideration for a payment), cf. Xenophôn, *Memor.* i. 6. 11, *Σωκράτης οὐδένα τῆς συνοουσίας ἀργύριον ἐπράττετο*. Spalding would prefix *ἀντὶ* needlessly.

ἐφ' ἐαυτῷ.] Schaefer explains ἐπὶ here by *in potestate alicujus*, and renders *ad semet ipsum vindicare*. Cf. § 62 3.

46 *ἑαυτῷ λαμβάνειν. καὶ τοσαύτη γ' ἐχρήσατο ὑπερβολῇ d.*
ὥστε καὶ εἰς δούλον ὑβρίζει τις, ὁμοίως ἔδωκεν ὑπὲρ τού-
του γραφήν. οὐ γὰρ ὅστις ὁ πάσχων ᾤετο δεῖν σκοπεῖν,
ἀλλὰ τὸ πρᾶγμα ὁποῖόν τι τὸ γιγνόμενον· ἐπειδὴ εὔρεν
οὐκ ἐπιτήδειον, μήτε πρὸς δούλον μήθ' ὅλως ἐξεῖναι
πράττειν ἐπέτρεψεν. οὐ γὰρ ἔστιν, οὐκ ἔστιν, ὧ ἄνδρες 14.a.
Ἀθηναῖοι, τῶν πάντων οὐδὲν ὕβρεως ἀφορητότερον, οὐδ'
ἐφ' ὅτῳ μᾶλλον ὑμῖν ὀργίζεσθαι προσήκει. ἀνάγνωθι δ'
αὐτόν μοι λαβὼν τὸν τῆς ὕβρεως νόμον· οὐδὲν γὰρ οἶον
ἀκούειν αὐτοῦ τοῦ νόμου.

47 **NOMOS.** [*Εάν τις ὑβρίζει εἰς τινα, ἢ παῖδα ἢ γυναῖκα b.*
ἢ ἄνδρα, τῶν ἐλευθέρων ἢ τῶν δούλων, ἢ παράνομόν τι
ποιήσῃ εἰς τούτων τινά, γραφέσθω πρὸς τοὺς θεσμοθέτας
ὁ βουλούμενος Ἀθηναίων οἷς ἔξεστιν, οἱ δὲ θεσμοθέται
εἰσαγόντων εἰς τὴν ἡλιαίαν τριάκοντα ἡμερῶν ἀφ' ἧς ἂν
ἡ γραφή, ἐὰν μὴ τι δημόσιον κωλύῃ, εἰ δὲ μὴ, ὅταν ἡ

46. *καὶ τοσαύτη γ'.*] 'Why! to such extreme lengths did he go that even if an assault be committed on a slave, &c.' This law does not appear to protect the slave against blows inflicted by his own master, so that it really does not bear on Dêmosthenes' case much. The protection afforded to citizens was partly extended to their *κτῆματα ξυψυχα*, but not for the sake of the slaves. According to the author of the second Argument, *ὕβρις* in this law meant *αἰσχρογυρία*.

ἐπέτρεψεν.] *V. l. ἐπέταξεν.* This variant is probably due to a gloss showing that *ἐπιτρέπω* here = 'command,' cf. *L. and S. s. v. III.* 'He commanded it to be unlawful to perform it either on a slave or at all.'

2. *αὐτόν.*] 'The *ipsissima verba* of.'

οὐδὲν γὰρ οἶον.] 'For there is nothing like hearing the very wording of the law.' Cf. Plato, *Gorg.* 481 B, *οὐδὲν μέντοι οἶον τὸ αὐτὸν ἐρωτᾶν.*

47. *ὑβρίζειν.*] *V. l. ὑβρίσῃ.* The present however = 'be a *ὑβριστής*.'

παράνομόν τι.] 'Any act forbidden by the law.'

οἷς ἔξεστιν.] This proviso excluded *οἱ αἰσχροῦς βεβιωκότες*, cf. Aeschinès, *Timarch.* p. 54.

εἰσαγόντων.] 'Let them introduce the case (*γραφήν*) into court': cf. § 3, *ἐπειδὴ τις εἰσάγει.*

τριάκοντα.] 'Within thirty days from that on which the indictment is entered.' To support *ἀφ' ἧς ἂν* without *ἡ* (which Markland would insert), Plato *Rep.* II. p. 370 *ὡς ἂν αὐτοῖς χρεῖα* is quoted. For the genitive of time within which cf. *Madv.* § 66; *ἀφ' ἧς* = *ἀπὸ τῆς ἡμέρας ἧς (ἐν ἡ).*

εἰ δὲ μὴ.] 'But if it (any public business) does (hinder), on the first available day,' lit. 'when it be first possible.' Cf. *Madv.* 194 b.

2. *πρῶτον οὖν τε.* ὅτου δ' ἂν καταγνῶ ἡ ἡλιαία, τιμάτω c. *περὶ αὐτοῦ παραχρήμα,* ὅτου ἂν δοκῇ ἄξιος εἶναι παθεῖν. ἢ ἀποτίσαι. ὅσοι δ' ἂν γράφονται γραφὰς ἰδίας κατὰ τὸν νόμον, εἰάν τις μὴ ἐπέξέλθῃ ἢ ἐπέξιὼν μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων, ἀποτισάτω χιλίας δραχμὰς τῷ δημοσίῳ. εἰάν δὲ ἀργυρίου τιμηθῇ τῆς ὕβρεως, δεδέσθω, εἰάν τις ἐλεύθερον ὑβρίσῃ, μέχρι ἂν ἐκτίσῃ.]

- 48 Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, τοῦ νόμου τῆς φιλ- d.
ανθρωπίας, ὃς οὐδὲ τοὺς δούλους ὑβρίζεισθαι ἀξιοῖ. τί οὖν 530
πρὸς θεῶν; εἴ τις εἰς τοὺς βαρβάρους ἐνεγκὼν τὸν νόμον
τοῦτον, παρ' ὧν τὰ ἀνδράποδα εἰς τοὺς Ἕλληνας κομίζεται,
ἐπαινῶν ὑμᾶς καὶ διεξιὼν περὶ τῆς πόλεως εἴποι πρὸς
49 αὐτοὺς ὅτι “εἰσὶν Ἕλληνές τινες ἀνθρωποὶ οὕτως ἡμεροὶ
καὶ φιλάνθρωποι τοὺς τρόπους ὥστε πολλὰ ὑφ' ὑμῶν
ἡδικοῦμενοι, καὶ φύσει τῆς πρὸς ὑμᾶς ἐχθρας αὐτοῖς ὑπαρ-
χούσης πατρικῆς, ὅμως οὐδ' ὅσων ἂν τιμὴν καταθέντες

2. *καταγνῶ.*] MSS. *καταγνώτε.* Some edd. *καταγνῶ τι.* Wolf read *καταγνώσθη, ἡ ἡλιαία τιμ.* (against whomsoever a conviction has been voted).

ὅσοι δ'.] ‘And of all who.’ The clause treats of the *ἐπωβελία*, ‘assessment of one sixth,’ or fine for vexatious or frivolous prosecution; which got its name from one sixth of the *τιμημα* being the amount levied in private suits.

γραφὰς ἰδίας.] Indictments for criminal offences against private individuals in which the State was not immediately interested, but gave *δημοσία βοήθεια* to the injured party and regarded the *δικήματα* as *κοινά* (§ 45, cf. § 49).

τιμηθῇ.] Probably impersonal; ‘if a penalty be assessed in money.’ The reading *εἰάν τις ἐλ.* for *εἰάν ἐλ.* is mine.

48. *οὐδὲ...ἀξιοῖ.]* ‘Forbids even’; for *ἀξιώω* = ‘order’ cf. § 174.

τί οὖν;] ‘What, in heaven’s name, follows?’ The direct answer to this rhetorical question is ‘that the *ὑβριστῆς* must deserve condign punishment.’ It is deferred by a hypothetical question and at last given by an ‘indirect question’ introduced by *σκοπεῖσθ'* § 50.

49. Here we have a sort of apology for the system of slavery. The orator had Thrace and Asia Minor especially in his mind.

καὶ φύσει.] ‘And though naturally their enmity against you is inherent by hereditary devolution.’ We see the basis of Aristotle’s ideas of *natural slavery*.

ὅσων, κ.τ.λ.] Schaefer explains *ὅσους ἂν τιμὴν αὐτῶν καταθέντες δούλους* (as slaves) *κτῆσάνται*, citing Porson, ‘*Graeci, cum verba duo diversus*

δούλους κτήσονται, οὐδὲ τούτους ὑβρίζειν ἀξιούσιν, ἀλλὰ νόμον δημοσίᾳ τὸν ταῦτα κωλύσοντα τέθεινται τουτονὶ καὶ πολλοὺς ἤδη παραβάντας τὸν νόμον τοῦτον ἐξημιώκασιν
 50 θανάτῳ," εἰ ταυτ' ἀκούσαιεν καὶ συνεῖεν οἱ βάρβαροι, οὐκ ἂν ὀλεσθε δημοσίᾳ πάντας ὑμᾶς προξένους αὐτῶν ποιήσασθαι; τὸν τοῖνυν οὐ παρὰ τοῖς Ἕλλησι μόνον εὐδοκίμουντα νόμον, ἀλλὰ καὶ παρὰ τοῖς βαρβάροις εὖ δόξαντ'

casus regentia ad idem nomen aequae referuntur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel ponunt, altero omisso. But here we have two cases, genitive and accusative, unless we explain οὐδὲ δούλους, ὅσων ἂν τιμὴν καταθέντες κτήσονται, οὐδὲ τούτους, κ.τ.λ. The position of δούλους is justified by the tendency which gives us Lysias p. 118, δέομαι ὑμῶν τὰ δίκαια ψηφίσασθαι ἐνθυμούμενους, ὅτι, κ.τ.λ., Thuk. i. 120, ἀγαθῶν δὲ (ἐστὶν) ἀδικουμένους, κ.τ.λ. It avoids ambiguity by indicating that the idea expressed by the accusative is not connected so intimately with that of the word which governs the other case as with that of the word which usually has an accusative with or after it. Here for instance δοῦλων might mean 'all slaves which they acquire' instead of 'all human beings which they acquire as slaves.'

οὐδὲ ἀξιούσιν.] Cf. § 48.

τέθεινται.] The perfect middle, κέινται being used as the passive, cf. § 57. τίθεναι νόμον is said of the νομοθέτης, τίθεσθαι νόμον of a democratic legislature.

παραβάντας.] 'For having broken this law.'

θανάτῳ.] This ends the protasis, which is summed up by ταῦτα in the additional hypothesis in the next clause.

50. συνεῖεν.] 'Understood the language,' cf. Thuk. i. 3, ὅσοι ἀλλήλων συνίεσαν.

οὐκ ἂν.] The ἂν goes with ποιήσασθαι. The direct form would be ἂν ποιήσαιντο.

προξένους.] A proxenos was a public xenos, the State having the same relation with him as a xenos to a xenos. In his own State he took under his protection visitors from the other State, which in turn would protect and entertain him as a public guest.

νόμον.] But for μόνον and the ἀλλὰ καὶ clause, νόμον would very likely have preceded the participle after the expression dependent on the participle. Cf. Thuk. i. 11 § 3, 90 § 11, Demosth. *De Coron.* p. 258 *fin.* τὴν τότε Θηβαίους βῶμην καὶ δόξαν ὑπάρχουσαν, p. 269, διὰ τὰς ὑπὸ τούτου βλασφημίας εἰρημένας, p. 295, τοὺς εἰς τὴν πόλιν ἀνθρώπους ἀφικομένους, Pind. *Ol.* xiii. 53, τὰν πατρὸς ἀντὶ Μῆδειαν θεμέναν γάμον αὐτῆ. In many cases where the dependent expression might be dependent on either the noun or the participle this order gives a different construction (gerundive), e.g. *ib.* p. 323, ὑμᾶς ἡναγνίσθαι τῇ κατὰ τῶν Ἑλλήνων ἀρχῇ πραττομένη, 'that you have opposed the organisation of the despotism over Hellas'; though Schaefer does not draw any distinction. Another shade of idiom gives the position of καλούμενος as in Thuk. i. 2 § 3, τῆς γῆς ἡ ἀρίστη... ἣ τε νῦν Θεσσαλία καλουμένη. So an adj., Soph. *Oed. R.* 1245.

ἂν ἔχειν, σκοπεῖσθ' ὁ παραβὰς ἦντινα δούς δίκην ἀξίαν ἔσται δεδωκώς.

- 51 Εἰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, μὴ χορηγὸς ὢν 15.a.
ταῦτ' ἐπεπόνθειν ὑπὸ Μειδίου, ὕβριν ἂν τις μόνον κατέγων
τῶν πεπραγμένων αὐτῷ· νῦν δέ μοι δοκεῖ, κἂν ἀσέβειαν εἰ
2 καταγιγνώσκει, τὰ προσήκοντα ποιεῖν. ἴστε γὰρ δήπου b.
τοῦτο, ὅτι τοὺς χοροὺς ὑμεῖς ἅπαντας τούτους καὶ τοὺς
ὑμνοὺς τῷ θεῷ ποιεῖσθε οὐ μόνον κατὰ τοὺς νόμους τοὺς
περὶ τῶν Διονυσίων, ἀλλὰ καὶ κατὰ τὰς μαντείας, ἐν αἷς
ἀπάσαις ἀνηρημένον εὐρήσετε τῇ πόλει, ὁμοίως ἐκ Δελφῶν
καὶ ἐκ Δωδώνης, χοροὺς ἰστάναι κατὰ τὰ πάτρια καὶ
52 κνισᾶν ἀγυῖας καὶ στεφανηφορεῖν. ἀνάγνωθι δέ μοι λαβὼν
αὐτὰς τὰς μαντείας.

δόξαντ' ἂν.] 'Which would be thought' εἰ τις εἰς τοὺς βαρβάρους ἐνεγκὼν...εἴποι. The position of εἶ is chosen to balance εὐδοκίμοῦντα.

ὁ παραβὰς.] The position is partly rhetorical, partly because of the following participle and accusative. For ἔστ. δεδ. cf. *Madv.* 115 b.

51. ὑπὸ M.] ἐπεπόνθειν is a virtual passive, cf. § 1 πλῆγας ὑπ' αὐτοῦ λαβὼν. For the apparent inversion of the order of the participle and verb cf. *Thuk.* i. 20 § 2 (*Shilleto*). 'If...I had not been chorēgos when I suffered.'

ὕβριν.] *Lit.* 'one would only have given an adverse judgment against his conduct as to outrage'; 'one would have decided that the guilt of his conduct amounted only to outrage.' The acc. ὕβριν is the acc. of reference.

νῦν δέ.] 'But as it is.'

κἂν...εἰ.] The ἂν in κἂν refers to the second verb ποιεῖν, the direct form being ποιοίη ἂν. But most mss. give καταγιγνώσκει which Meier defends. See L. and S. s.v. κἂν.

καταγιγνώσκει.] All mss. but the best add τις which Buttmann removed from the text. The present tense is emphatic, 'if he were to be deeming him guilty of,' so too τὰ προσήκοντα is a definite phrase, *lit.* 'what befits the present occasion.'

2. ὑμεῖς.] The position is due to the tendency to avoid a string of closely connected words.

τῷ θεῷ.] *Dativus commodi.* He is now enforcing the sanctity of the chorus, and, by implication, of the chorēgos. ποιεῖσθε, v. l. ποιεῖτε.

ἀνηρημένον.] 'Ordained.' A technical term for oracular injunction, not often used thus in the passive voice.

ἰστάναι.] 'To institute.' L. and S. s.v. ἰστημι, *III.* 4, thus explain also (wrongly) *Pind. Pyth.* ix. 114, ἔστασεν γὰρ ἅπαντα χορὸν ἐν τέρμασιν αὐτῆς ἀγῶνος.

κνισᾶν.] 'Make the streets reek with steam (of sacrifice).'

MANTEIAI.

531c.

[Αὐδῶ Ἐρεχθεΐδαισιν, ὅσοι Πανδίωνος ἄστν
ναίετε καὶ πατρίοισι νόμοις ἰθύνεθ' ἑορτάς,
μεμνήσθαι Βάκχοιο, καὶ εὐρυχόρους κατ' ἀγυιάς
ιστάναι ὥραιον Βρομίῳ χάριν ἄμμιγα πάντα,
καὶ κνισᾶν βωμοῖσι κάρη στεφάνοις πυκάσαντας.]

2. Περὶ ὑγείας θύειν καὶ εὐχεσθαι Διὶ ὑπάτῳ, Ἡρακλεῖ, δ.
'Απόλλωνι προστατηρίῳ· περὶ τύχας ἀγαθὰς Ἀπόλλωνι
ἀγυιῇ, Λατοῖ, Ἀρτέμιδι, καὶ κατ' ἀγυιάς κρατῆρας
ιστάμεν καὶ χοροὺς καὶ στεφανηφορεῖν κατὰ πάτρια
θεοῖς Ὀλυμπίοις πάντεσσι καὶ πάσαις, [ιδίας] δεξιάς καὶ
ἀριστεράς ἀνίσχοντες, καὶ μνασιδωρεῖν.

53

ΕΚ ΔΩΔΩΝΗΣ ΜΑΝΤΕΙΑΙ.

e.

Τῷ δήμῳ τῷ Ἀθηναίων ὁ τοῦ Διὸς σημαίνει. ὅτι
τὰς ὥρας παρηνέγκατε τῆς θυσίας καὶ τῆς θεωρίας, αἰρετοὺς

52. ὥραιον...χάριν.] Hemsterhuis would read ὥραιον...χορόν. I prefer καὶ εὐρὺ χοροὺς, taking χάριν as an accusative in agreement with the idea of the sentence, cf. Soph. *El.* 130, Aesch. *Agam.* 225, Eur. *Hel.* 77, 'in gratitude to Bromios for fruits in due season.' I doubt the soundness of the construction ἰστάναι χάριν.

θύειν.] Infinitive used as imperative, cf. *Madv.* § 141 Rem. 2.

2. Διὶ ὑπάτῳ.] Cf. Aesch. *Agam.* 509; Διὸς ὑψίστου, Pind. *Nem.* i. 60.

προστατηρίῳ.] Cf. Soph. *El.* 637, Φοῖβε προστατήριε, and Prof. Jebb's note.

τύχας ἀγαθὰς.] This Attic formula is often found in Doric form on Delphian inscriptions.

κρατῆρας, κ.τ.λ.] A sort of zeugma, 'Set up bowls and institute choruses,' cf. Pind. *Ol.* i. 88, *Nem.* x. 25.

κατὰ.] Doric for κατὰ τὰ.

ιδίας.] Read Buttmann's *ιδέας*, for which he compares Eurip. *Hel.* 1101, αἰτούμεθ' ὁρθὰς ὠλένας πρὸς οὐρανὸν | ῥίπτουντε. Or else read *ιδίαι*, 'each for himself.'

Buttmann from an oracle in *Dēm.* p. 1072 reads ἀνίσχοντας μνασιδωρεῖν with a colon after πάτρια.

53. The oracles from Dôdôna are in Attic. The first seems quite irrelevant. Probably the end is lost.

ὁ τοῦ Διὸς.] Sc. *προφήτης*. The chief priest of the temple at Dôdôna.
θεωρίας.] Cf. § 115.

πέμπειν κελεύει θεωροὺς ἐννέα, καὶ τούτους διὰ ταχέων τῷ Διὶ τῷ ἐν Τομάρῳ τρεῖς βούς καὶ πρὸς ἐκάστῳ βοὶ δύο οἷς, τῇ δὲ Διώνῃ βούν καλλιερεῖν, καὶ τράπεζαν χαλκῆν πρὸς τὸ ἀνάθημα, ὃ ἀνέθηκεν ὁ δῆμος ὁ Ἀθηναίων.

2 Ὁ τοῦ Διὸς σημαίνει ἐν Δωδώνῃ, Διονύσῳ δημοτελῇ f. ἱερὰ τελεῖν καὶ κρατῆρα κεράσαι καὶ χοροὺς ἰστάναι, Ἀπόλλωνι ἀποτροπαίῳ βούν θύσαι, καὶ στεφανηφορεῖν ἐλευθέρους καὶ δούλους, καὶ ἐλινύειν μίαν ἡμέραν. Διὶ κτησίῳ βούν λευκόν.]

54 Εἰσὶν, ὧ ἄνδρες Ἀθηναῖοι, καὶ αὐταὶ καὶ ἄλλαι 16. a. 532
πολλαὶ μαντεῖαι τῇ πόλει καγαθαί. τί οὖν ἐκ τούτων ὑμᾶς ἐνθυμεῖσθαι δεῖ; ὅτι τὰς μὲν ἄλλας θυσίας τοῖς ἐφ' ἐκάστης μαντείας προφαινομένοις θεοῖς προστάττουσι θύειν, ἰστάναι δὲ χοροὺς καὶ στεφανηφορεῖν κατὰ τὰ πάτρια πρὸς ἀπάσαις ταῖς ἀφικνουμέναις μαντεῖαις προσ-
55 αναιροῦσιν ὑμῖν. οἱ τοίνυν χοροὶ πάντες οἱ γιγνόμενοι b. καὶ οἱ χορηγοὶ δῆλον ὅτι τὰς μὲν ἡμέρας ἐκείνας, ἃς συνερχόμεθα ἐπὶ τὸν ἀγῶνα κατὰ τὰς μαντείας ταύτας, ὑπὲρ ὑμῶν ἐστεφανώμεθα, ὁμοίως ὃ τε μέλλων νικᾶν
2 καὶ ὁ πάντων ὕστατος γενήσεσθαι, τὴν δὲ τῶν ἐπι-

Τομάρῳ.] Tmaros, the mountain near Dôdôna.

ἀνέθηκεν.] Probably when they sent θεωροὶ to enquire about the means of expiating their neglect.

2. δημοτελῇ.] V. l. δημοτελεῖ. Buttmann cites for the acc. the instances in L. and S. and Hésych. δημοτελῇ ἱερὰ, εἰς ἃ θύματα δίδωσιν ἡ πόλις· δημοτικά δέ, εἰς ἃ οἱ δῆμοι. For ἱερὰ τελεῖν he cites Xenophôn, *Laced.* 13. 5.

54. ἐκ τούτων ἐνθυμεῖσθαι.] 'Lay to heart, as an inference from them.'

προστάττουσι.] Sc. οἱ αἰεὶ προφητεύοντες. Note that προφαινομ. being a technical term from oracular revelations and orders (cf. Herod. i. 210, vii. 37) suggests προφητ.

ἰστάναι.] 'But to all the oracles that keep coming, they always add an order, to institute choruses.'

55. The choruses and chorêgos wore special crowns as public representatives, but crowns seem to have been generally worn. Cf. § 53 2.

ἐστεφανώμεθα.] Perfect with reference to στεφανοῦται, which is a graphic tense relating to no special time.

νικίων ὑπὲρ αὐτοῦ τότ' ἤδη στεφανοῦνται ὁ νικῶν. τὸν οὖν εἰς τινα τούτων τῶν χορευτῶν ἢ τῶν χορηγῶν ὑβρίζοντα ἐπ' ἔχθρα, καὶ ταῦτ' ἐν αὐτῷ τῷ ἀγῶνι καὶ ἐν τῷ τοῦ θεοῦ ἱερῷ, τοῦτον ἄλλο τι πλὴν ἀσεβείῃν φήσομεν;

56. Καὶ μὴν ἴστε γε τοῦθ', ὅτι βουλόμενοι μηδέν' ἀγωνίζεσθαι ξένον οὐκ ἐδώκατε ἀπλῶς τῶν χορηγῶν οὐδενὶ προσκαλέσαντι τοὺς χορευτὰς σκοπεῖν, ἀλλ' ἐὰν μὲν καλέσῃ, πεντήκοντα δραχμάς, ἐὰν δὲ καθίζεσθαι κελεύσῃ, χιλίας ἀποτίνειν ἐτάξατε. τίνας ἔνεκα; ὅπως μὴ τὸν ἐστεφανωμένον καὶ λειτουργοῦντα τῷ θεῷ ταύτην τὴν ἡμέραν καλῇ μὴδ' ἐπηρεάζῃ μὴδ' ὑβρίξῃ μηδεὶς ἐξεπί-

2. ὁ νικῶν.] For this tense cf. Pind. *Nem.* v. 5, last part of my note. 'But during the day (acc. of duration of time like *ἡμέρας...ās*, *supra*) of the prize-winners' thanksgiving the successful chorēgos then, and not before that, wears a crown on his own account.' It is hardly likely, as a literal interpretation of Demosthenes' language might suggest, that out of all the choruses there was only one victorious chorēgos. The choreutae are introduced here partly to conciliate men of modest fortune, partly to lead up to the next argument from the sanctity of the choreutae to that of the chorēgos.

ἐπ' ἔχθρα.] Cf. ἐφ' ὕβρει §§ 38 2, 72, 'in settled hatred'; not on a fresh impulse of hatred for which the excuse of passion might be urged.

καὶ ταῦτ' αὐτῷ.] 'And that too actually at the time of the competition.'

56. ἀπλῶς.] 'Unconditionally.'

σκοπεῖν.] 'To be examined.' With *προσκαλ.*, πρὸς τὸν ἄρχοντα is understood, which gives the suppressed subject for *σκοπεῖν*.

καλέσῃ.] Supply from above ἐν αὐτῷ τῷ ἀγῶνι. 'If he serve a summons (during the competition).' It is clear that the choreutēs could go on performing, but that the chorus would be disqualified on the objection if he proved to be a foreigner. Of course the sacred character of the choruses excluded ἀτιμοί. According to Ulpian, foreigners were debarred from performing in an Athenian chorus by the law mentioned § 57. The object of these provisions was obviously the protection of the performance rather than of the individual performers, so that to use them as an argument for the sanctity of the chorēgos is special pleading.

καθίζεσθαι.] 'Take his seat among the spectators'; i.e. leave off performing.

λειτουργοῦντα.] The introduction of this word is artful. It applies to choreutēs and chorēgos in different senses, but its use helps to connect their cases in the minds of the dikasts.

ἐξεπίτηδες.] 'Of malice prepense.'

57 *τηδες. εἴτα τὸν μὲν χορευτὴν οὐδ' ὁ προσκαλέσας κατὰ δ. τὸν νόμον ἀξήμιος ἔσται, τὸν δὲ χορηγὸν οὐδ' ὁ συγκόψας παρὰ πάντας τοὺς νόμους οὕτω φανερώς δώσει δίκην; ἀλλὰ μὴν οὐδέν ἐστ' ὄφελος καλῶς καὶ φιλανθρώπως τοὺς νόμους ὑπὲρ τῶν πολλῶν κείσθαι, εἰ τοῖς ἀπειθοῦσι καὶ βιαζομένοις αὐτοὺς ἢ παρ' ὑμῶν ὀργὴ τῶν ἀεὶ κυρίων μὴ γενήσεται.*

58 *Φέρε δὴ πρὸς θεῶν κάκεῖνο σκέψασθε. παραιτήσομαι δ' ὑμᾶς μηδὲν ἀχθεσθῆναί μοι, ἐὰν ἐπὶ συμφοραῖς τινῶν γεγονότων ὀνομαστὶ μνησθῶ. οὐ γὰρ ὀνειδίσαι μὰ τοὺς θεοὺς οὐδενὶ δυσχερὲς οὐδὲν βουλόμενος τοῦτο ποιήσω, ἀλλὰ δεῖξαι τὸ βιάζεσθαι καὶ ὑβρίζειν καὶ τὰ τοιαῦτα ποιεῖν ὡς ἅπαντες ὑμεῖς οἱ ἄλλοι φεύγετε. Σαννίων ἐστὶ b. δήπου τις ὁ τοὺς τραγικοὺς χοροὺς διδάσκων. οὗτος 17.a. 533 ἀστρατείας ἐάλω καὶ κέχρηται συμφορᾷ. τοῦτον μετὰ τὴν ἀτυχίαν ταύτην ἐμισθώσατό τις φιλονεικῶν χορηγὸς*

57. *συγκόψας.*] A very strong word.

κείσθαι.] Used as perf. pass. of *τίθηναι*.

τῶν ἀεὶ κυρίων.] 'Who are successively temporary administrators.'

58—64. Meidias' violence is contrasted with the forbearance of rival chorēgoi, who even waived their rights out of respect to the Dionysia, or, we may suggest (except as to Iphikratēs), because their own choruses could not stand a strict scrutiny.

58. *παραιτήσομαι.*] Lit. 'I beg you by-the-way.' 'I pause to beg you.' For this force of the preposition cf. *παρόλωλε*, § 91, Aristoph. *Eq.* 37, Pind. *Nem.* x. 30.

ἐπὶ συμφοραῖς.] 'Into calamity.' Distributive plural. The preposition means 'in an abiding condition of' (cf. *ἐπ'* *ἐχθρα* § 55 2) and the construction is like *πίπτειν ἐν, βαλεῖν ἐν*. For this euphemistic use of *συμφορὰ* cf. *συμφορῇ ἐχόμενος*, Her. i. 35, Plato *Legg.* 854 D, 934 B.

ὀνομαστὶ.] Reiske's correction for *ὀνόματι*.

οὐ γάρ, κ.τ.λ.] 'For, believe me, it is not with the wish to bring up any painful reproach against any individual.'

διδάσκων.] So most and best mss. Buttmann, from a few, *ἐκδιδάσκων*.

ἀστρατείας.] 'Was convicted of shirking military service and has experienced misfortune'; i.e. *ἀτιμία*.

59. *φιλονεικῶν.*] 'In his keen spirit of emulation,' 'in his eagerness to win,' more lit. 'in his love of competition,' cf. § 60 2, 66. The Zür. edd. read *φιλονικῶν* from Par. Σ, *φιλονικων*.

τραγωδῶν, οἶμαι, Θεοσδοτίδης. τὸ μὲν οὖν πρῶτον ἡγανάκτου οἱ ἀντιχορηγοὶ καὶ κωλύσειν ἔφασαν, ὡς δ' α. ἐπληρώθη τὸ θέατρον καὶ τὸν ὄχλον συνειλεγμένον εἶδον ἐπὶ τὸν ἀγῶνα, ὤκνησαν, εἴασαν, οὐδεὶς ἤψατο, ἀλλὰ τοσοῦτον τῆς εὐσεβείας ἐν ἐκάστῳ τις ἂν ὑμῶν ἴδοι τὸ συγκεχωρηκὸς ὥστε πάντα τὸν μετὰ ταῦτα χρόνον διδάσκει τοὺς χοροὺς καὶ οὐδὲ τῶν ιδίων ἐχθρῶν οὐδεὶς
 60 κωλύει· τοσοῦτ' ἀπέχει τοῦ χορηγῶν τινος ἄφασθαι. ἄλλος δ. ἐστὶν Ἀριστείδης Οἰνηίδος φυλῆς, ἡτυχηκῶς τι καὶ οὗτος τοιοῦτον, ὃς νῦν μὲν καὶ γέρων ἐστὶν ἤδη καὶ ἴσως ἥττων χορευτῆς, ἣν δέ ποθ' ἡγεμῶν τῆς φυλῆς κορυφαῖος. ἴστε δὲ δήπου τοῦθ', ὅτι τὸν ἡγεμόνα ἂν ἀφῆλθαι
 2 τις, οἵχεται ὁ λοιπὸς χορὸς. ἀλλ' ὅμως πολλῶν χορηγῶν ε. φιλονεικησάντων οὐδεὶς πώποτε τοῦτ' εἶδε τὸ πλεονέκτημα, οὐδ' ἐτόλμησε τοῦτον ἐξαγαγεῖν οὐδὲ κωλύσαι· διὰ γὰρ τὸ δεῖν αὐτὸν ἐπιλαβόμενον τῇ χειρὶ τοῦτο ποιῆσαι 534

ἀλλὰ τοσοῦτον.] The adversative applies only to οὐδεὶς ἤψατο. 'But any of you might see the spirit of concession from religious feeling so strong in each chorēgos that Sannion, &c.' Markland proposed τῇ εὐσεβείᾳ '(concession) to religious feeling,' but the genitive of cause will stand. Buttmann explains the phrase as embodying the idea ἡ τῶν Ἀθηναίων εὐσέβεια τοσοῦτον συγχωρεῖ τῷ τῶν ἱερῶν κόσμῳ. For τὸ συγκεχωρηκὸς cf. Thuk. i. 142, ἐν τῷ μὴ μελετῶντι, Madv. 180 b, Rem. 2.

διδάσκει.] With expressions signifying duration of past time the present tense includes the perfect, cf. Pind. *Nem.* x. 10, ἀριστεύει πάλοι.

τοσοῦτ' ἀπέχει.] The subject is to be gathered from the preceding clauses—'So extremely averse is the general sentiment to laying violent hands on one of the chorēgoi.' The phrase τὸ συγκεχωρηκὸς colours this clause. For τοῦ, mss. give τοῦ τῶν and τῶν, and the oldest reads τοῦ τὸν χορηγόν τινος ἄφασθαι, which yields a poor argument, as Meidias was not a chorēgos, cf. § 61 2. The Zürich editors give τοσοῦτ' ἀπέχει τῶν χορηγῶν, omitting τινὸς ἄφασθαι. The clause is evidently a concise form of the sentiment of the first sentence of § 57.

60. ἡτυχηκῶς.] Cf. § 59 τὴν ἀτυχίαν ταύτην.

καὶ γέρων...καί.] 'Quite (ἤδη) old and consequently.'

ἡγεμῶν κορυφαῖος.] The leader of the chorus.

οἵχεται.] 'Is ruined.'

2. εἶδε.] 'Thought of such an advantage.' Cf. Plato, *Phaedr.* 267 A, πρὸ τῶν ἀληθῶν τὰ εἰκότα εἶδον ὡς τιμητέα μᾶλλον, Simonides *Amorg. Frag.* 7. 80, οὐδ' ἂν τινα εὖ ἐρξείεν, ἀλλὰ τοῦθ' ὀρᾷ, καὶ τοῦτο πᾶσαν ἡμέραν βουλευέται, ὅκως τιν' ὡς μέγιστον ἐρξείεν κακόν.

- καὶ μὴ προσκαλέσασθαι πρὸς τὸν ἄρχοντα ἐξεῖναι, ὥσπερ
 ἂν εἰ ξένον τις ἐξαγαγεῖν ἐβούλετο, ἅπας τις ὥκνει τῆς
 61 ἀσελγείας ταύτης αὐτόχειρ ὀφθῆναι γιγνόμενος. οὐκ οὖν 18.a
 δεινόν, ὃ ἄνδρες δικασταί, καὶ σχέτλιον τῶν μὲν νικᾶν
 ἂν παρὰ τοῦτ' οἰομένων χορηγῶν, τῶν ἀνηλωκότων
 πολλάκις πάντα τὰ ὄντα εἰς τὰς λειτουργίας, μηδένα
 τολμῆσαι πώποτε μηδ' ὧν οἱ νόμοι διδόασιν ἄψασθαι,
 ἀλλ' οὕτως εὐλαβῶς, οὕτως εὐσεβῶς, οὕτω μετρίως
 διακεῖσθαι ὥστε ἀναλίσκοντας ἀγωνιῶντας ὅμως ἀπέ-
 χεσθαι καὶ προορᾶσθαι τὰς ὑμετέρας βουλήσεις καὶ τὴν
 2 περὶ τὴν ἐορτὴν σπουδὴν, Μειδίαν δὲ ἰδιώτην ὄντα, b.
 μηδὲν ἀνηλωκότα, ὅτι τῷ προσέκρουσε καὶ ἐχθρὸς ὑπῆρχε,
 τοῦτον ἀναλίσκοντα καὶ χορηγοῦντα ἐπίτιμον ὄντα προ-
 πηλακίζειν καὶ τύπτειν, καὶ μῆτε τῆς ἐορτῆς μῆτε τῶν
 νόμων μῆτε τί ὑμεῖς ἐρεῖτε μῆτε τοῦ θεοῦ φροντίζεις,
 62 Πολλῶν τοίνυν, ὃ ἄνδρες Ἀθηναῖοι, γεγενημένων c.
 ἐχθρῶν ἀλλήλοις, οὐ μόνον ἐξ ἰδίων, ἀλλὰ καὶ ἐκ κοι-

καὶ μὴ προσκαλ.] i.e. καὶ διὰ τὸ μὴ...

ταύτης.] 'Such.'

αὐτόχειρ.] This word takes an invidious colour from its frequent reference to homicide.

γιγνόμενος.] 'Constituting himself.' This reflexive sense is more common in the aor. and fut.

61. τῶν μὲν νικᾶν ἂν.] 'Who thought they might gain the victory by this expedient.' παρὰ τοῦτο is a virtual protasis. This use of παρὰ implies a feeling of the closeness of relation between means and end; thus, as *Madv.* § 75. 1 *h* says, it is used 'of that which turns the scale, and on which the result critically depends.' Cf. *Xenophôn, De Mag. Equ.* 1. 5 (of vaulting on to horseback), πολλοῖς γὰρ ἤδη ἡ σωτηρία παρὰ τοῦτο ἐγένετο, also our vulgar 'along of,' 'all along of.'

ἀγωνιῶντας.] 'In the fever of contest.'

προορᾶσθαι.] 'Deferred to,' 'paid first consideration to.'

2. ὅτι τῷ προσέκρ.] Because he had picked a quarrel with a man. (*Démosth.* uses the indefinite pronoun in his wish to make his cause that of the plain citizen; cf. *ἐλαύνοντά τινα*, § 66.)

ἐπίτιμον ὄντα.] 'In possession of all a citizen's privileges.' The forbearance of chorêgoi towards ἄτιμοι is contrasted with the violence of the private individual *Meidias* towards an ἐπίτιμος.

62. Cf. § 16, last sentence, § 65.

- νῶν πραγμάτων, οὐδεὶς πάποτ' εἰς τοσοῦτ' ἀναιδείας
 2 ἀφίκετο ὥστε τοιοῦτόν τι τολμῆσαι ποιεῖν. καίτοι φασὶν d.
 Ἰφικράτην ποτ' ἐκείνον Διοκλεῖ τῷ Πιτθεῖ τὰ μάλιστα
 ἔλθειν εἰς ἔχθραν, καὶ ἔτι πρὸς τούτῳ συμβῆναι Τισίαν
 τὸν Ἰφικράτους ἀδελφὸν ἀντιχορηγῆσαι τῷ Διοκλεῖ.
 3 ἀλλ' ὅμως πολλοὺς μὲν ἔχων φίλους Ἰφικράτης, πολλὰ e.
 δὲ χρήματα κεκτημένος, φρονῶν δ' ἐφ' αὐτῷ τηλικούτον
 ἡλίκον εἰκὸς ἄνδρα καὶ δόξης καὶ τιμῶν τετυχηκότα ὦν
 ἐκεῖνος ἡξίωτο παρ' ὑμῶν, οὐκ ἐβάδιζεν ἐπὶ τὰς τῶν 535
 63 χρυσοχόων οἰκίας νύκτωρ, οὐδὲ κατερρήγγυε τὰ παρα-
 σκευαζόμενα ἱμάτια εἰς τὴν ἐορτήν, οὐδὲ διέφθειρε δι-
 δάσκαλον, οὐδὲ χορὸν μανθάνειν ἐκώλυνεν, οὐδὲ τῶν ἄλλων
 οὐδὲν ὦν οὗτος διεπράττετο ἐπολεῖ, ἀλλὰ τοῖς νόμοις καὶ
 τῇ τῶν ἄλλων βουλήσει συγχωρῶν ἡνείχετο καὶ νικῶντα
 καὶ στεφανούμενον τὸν ἐχθρὸν ὀρών, εἰκότως· ἐν ᾗ γὰρ f.
 αὐτὸς εὐδαίμων ἦδ' ἔγεγονας πολιτεία, ταύτῃ συγχωρεῖν
 64 τὰ τοιαῦτα ἡξίου. πάλιν Φιλόστρατον πάντες ἴσμεν τὸν g.
 Κολωνῆθεν Χαβρίου κατηγοροῦντα, ὅτ' ἐκρίνετο τὴν περὶ

εἰς τοσοῦτ'.] Cf. *Madv.* § 50, § 131 2, 192.

2. καίτοι.] 'And yet,' implying that Iphikratēs might have been almost excused if he had displayed violence.

τὰ μάλιστα.] 'Had once got into a most bitter feud.' 'The celebrated Iphikratēs' was the distinguished general, *B. c.* 394—357.

3. πολλοὺς μὲν...πολλὰ δέ.] Cf. § 3.

φρονῶν δ' ἐφ' αὐτῷ.] 'And though he had as high an opinion of himself (for ἐφ' αὐτῷ cf. § 45, end) as a man would reasonably have after having won such renown and such honours as he had been deemed to deserve at your hands.' In § 45 ἐφ' αὐτῷ is 'on account of' in a commercial sense. The preposition gives the *basis* of the thought or action, cf. *Plato, Sympos.* 217 A, ἐφρόνουν ἐπὶ τῇ ὥρᾳ θαυμάσιον ὅσον (this phrase and φρονῶν τηλικούτον ἡλίκον is a variation of φρονῶν μέγα).

ἐβάδιζεν.] Note the graphic imperfects.

63. συγχωρῶν.] 'Conceding,' 'paying deference to,' cf. τὸ συγκεχωρηκός, § 59.

ἡνείχετο...ὀρών.] 'He endured to see.' The patience is represented as continuous, cf. *Soph. Oed. R.* 1313, ὑπομένεις με κηδεύων, for the participle which is the common prose construction with ἀνέχομαι, also cf. *Aesch. Pers.* 838, σοὺ κλύων ἀνέξεται.

τὰ τοιαῦτα.] Accus. of reference. 'For he deemed such deference due to the constitution under which he knew that he had become prosperous.'

᾽Ωρωποῦ κρίσιν θανάτου, καὶ πάντων τῶν κατηγορῶν
 πικρότατον γενόμενον, καὶ μετὰ ταῦτα χορηγοῦντα παισὶ
 Διονύσια καὶ νικῶντα, καὶ Χαβρίαν οὔτε τύπτοντα οὔτε
 ἀφαρπάζοντα τὸν στέφανον οὐδ' ὅλως προσιόνθ' ὅποι μὴ
 65 προσῆκεν αὐτῷ. πολλοὺς δ' ἂν ἔχων εἰπεῖν ἔτι καὶ διὰ h.
 πολλὰς προφάσεις ἐχθροὺς γεγεννημένους ἀλλήλοις, οὐδένα
 πώποτε οὔτ' ἀκήκοα οὔτε ἑώρακα ὅστις εἰς τοσοῦτον
 2 ἐλήλυθεν ὕβρεως ὥστε τοιοῦτόν τι ποιεῖν. οὐδέ γε ἐκεῖνο 19.a.
 οὐδεὶς ὑμῶν οἶδ' ὅτι μνημονεύει πρότερον, τῶν ἐπὶ τοῖς
 ἰδίοις ἢ καὶ τοῖς κοινοῖς ἐχθρῶν ἀλλήλοις οὐδένα οὔτε
 καλουμένων τῶν κριτῶν παρεστηκότα, οὔθ' ὅταν ὀμνύωσιν

64. ᾽Ωρωποῦ.] Orôpos was seized B.C. 366 by exiles therefrom, who were persuaded by Chabrias and Kallistratos to give up the place to Thebes while the dispute was settled by arbitration. The Thebans however retained the town as their own. So the two Athenian negotiators were tried at Athens on a capital charge. The brilliant and successful defence by Kallistratos is said to have made a great impression on Demosthenes.

γενόμενον.] 'Had shown himself.' All these participles after ἴσμεν imply personal and contemporary knowledge. Cf. § 65 2. It is not happy to reject καὶ after νικῶντα,—making ἴσμεν only govern Χαβρίαν τύπτοντα, κ.τ.λ. and τύπτοντα govern Φιλόστρατον...κατηγοροῦντα ['when (or 'though') he was accuser'].

χορηγοῦντα παισὶ Διονύσια.] This dative is regular in specifying the nature of a chorus, cf. § 156, τραγωδοῖς κεχορηγήκε ποθ' οὗτος, ἐγὼ δὲ αὐληταῖς ἀνδράσι. Such an accus. of reference as Διονύσια is regular with verbs of competing and winning.

προσιόνθ'.] 'Stepping in.' The allusion is to Meidias having been present when the umpires took the oath, cf. §§ 65 2, 17.

65. Cf. § 62.

ἂν...εἰπεῖν.] 'To tell if I pleased.'

2. γε.] The concession implied is that even if some enemies have committed acts of violence on each other, *at any rate* they never acted like Meidias in other respects, ἐκεῖνο ('what is coming'). He alludes to the circumstances related in § 17 which he is going to recall to their minds.

μνημονεύει.] For the participles cf. § 64, γενόμενον. Here the personal knowledge is of positive circumstances suggested by the negative expressions.

κριτῶν.] The umpires of the contests. Cf. § 18.

ὀμνύωσιν.] For the subj. after an imperfect (here the participle) cf. Goodwin, § 62 Rem., § 44 2.

- ἐξορκούντα, οὐθ' ὕλως ἐπ' οὐδενὶ τῶν τοιούτων ἐχθρὸν
 66 ἐξεταζόμενον. ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτα, ὧ ἄνδρες b.
 Ἀθηναῖοι, φιλονεικία μὲν ὑπαχθέντα χορηγὸν ὄντα ποιεῖν
 ἔχει τινὰ συγγνώμην· ἔχθρα δ' ἐλαύνοντά τινα, ἐκ
 προαιρέσεως, ἐφ' ἅπασι, καὶ τὴν ἰδίαν δύναμιν κρείττω
 τῶν νόμων οἶσαν ἐνδεικνύμενον, Ἡράκλεις, βαρὺ καὶ
 2 οὐχὶ δίκαιόν ἐστιν οὐδὲ συμφέρον ὑμῖν. εἰ γὰρ ἐκάστῳ 536c.
 τῶν χορηγούντων τοῦτο πρόδηλον γένοιτο, ὅτι “ἂν ὁ δεῖνα
 ἐχθρὸς ᾖ μοι, Μειδίας ἢ τις ἄλλος θρασὺς οὕτω καὶ
 πλούσιος, πρῶτον μὲν ἀφαιρεθήσομαι τὴν νίκην, καὶ
 ἄμεινον ἀγωνίσωμαί τινος, ἔπειτ' ἐφ' ἅπασιν ἐλαττω-
 θήσομαι καὶ προπηλακίζόμενος διατελέσω,” τίς οὕτως
 ἀλόγιστος ἢ τίς οὕτως ἄθλιός ἐστιν ὅστις ἐκὼν ἂν μίαν
 67 δραχμὴν ἐθέλησειεν ἀναλῶσαι; οὐδεὶς δῆπου. ἀλλ', οἶμαι, d.

ἐξορκούντα.] Meidias is said to administer the oath because he suggested the reservation πλὴν Δημοσθένους.

ἐξεταζόμενον.] ‘Parading himself as.’ The notion of ‘standing in the ranks,’ ‘standing forward for military inspection,’ generally underlies the metaphorical use of ἐξετάζομαι, cf. *Démsth.* p. 613 *fin.* οὐδενὸς πώποτε τούτων ἐξητάσθη κατήγορος, §§ 127, 161, 202.

66. φιλονεικία.] Cf. § 59.

ποιεῖν.] The infinitive clause is the subject to ἔχει, and ταῦτα πάντα καὶ τὰ τοιαῦτα ποιεῖν is understood with ἐχθρα δ' ἐλαύν., κ.τ.λ. These excuses for a chorēgos behaving violently bear on the case of Alkibiadēs § 147 which perhaps accounts for the γε above, οὐδέ γε ἐκείνο. For ὑπαχθέντα ‘unconsciously impelled’ cf. § 72 3. For ἔχει συγγνώμην cf. §§ 74, 75.

τινά.] Cf. § 61 2, ὅτι τῷ προσέκρουσε.

ἐνδεικνύμενον.] ‘Aye, vaunting that your private power is superior to (that of) the laws.’

2. τινος.] Sinister use of the indefinite pronoun, glancing at Meidias and his set.

προπηλακ.] ‘Be continually affronted.’

ἄθλιος.] ‘Abject.’

ὅστις ἐκὼν ἂν.] The suppressed protasis is ‘if he could choose,’ drawn from the general idea of ἐκὼν. The sentence is an expansion of τίς ἐστὶν ὁ ἐθέλησων. Note ὅστις for ὥστε in a negative or quasi-negative interrogation, cf. *Xenophōn, Anab.* II. 5. 12, τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι;

67. ἀλλ' οἶμαι.] Before ἀλλ' the Zür. edd. only place a comma. ‘But, I think, that which makes all ready to act in a public-spirited

τὸ πάντας ποιοῦν καὶ φιλοτιμεῖσθαι καὶ ἀναλίσκειν
 ἐθέλειν ἐκεῖν' ἐστίν, ὅτι τῶν ἴσων καὶ τῶν δικαίων
 ἕκαστος ἡγείται ἑαυτῷ μετεῖναι ἐν δημοκρατία. ἐγὼ 20 a.
 τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τούτων οὐκ ἔτυχον διὰ
 τούτου, ἀλλὰ χωρὶς ὧν ὑβρίσθην, καὶ τῆς νίκης προσ-
 2 απεστερήθην. καίτοι πᾶσιν ὑμῖν ἐγὼ τοῦτο δείξω σαφῶς,
 ὅτι μηδὲν ἀσελγὲς ἐξῆν ποιοῦντι Μειδία μηδ' ὑβρίζοντι
 μηδὲ τύπτοντι καὶ λυπεῖν ἐμέ καὶ κατὰ τοὺς νόμους
 αὐτῷ φιλοτιμεῖσθαι πρὸς ὑμᾶς, καὶ μηδὲ διᾶραι τὸ στόμα
 68 περὶ αὐτοῦ ἔχειν ἐμέ. ἐχρῆν γὰρ αὐτόν, ὦ ἄνδρες b.
 Ἀθηναῖοι, ὅτ' ἐγὼ τῆς Πανδιονίδος χορηγὸς ὑπέστην ἐν τῷ
 δήμῳ, τότε τῆς Ἐρεχθίδος ἀναστάντα τῆς ἑαυτοῦ φυλῆς
 2 ἀνθυποστήναι, καὶ καταστήσανθ' ἑαυτὸν ἐξ ἴσου καὶ τὰ
 ὄντα ἀναλίσκοντα ὥσπερ ἐγώ, οὕτω μ' ἀφαιρεῖσθαι τὴν
 69 νίκην, ὑβρίζειν δὲ τοιαῦτα καὶ τύπτειν μηδὲ τότε. νῦν c.
 δὲ τοῦτο μὲν οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν,
 οὐδ' ἐνεανιεύσατο τοιοῦτον οὐδέν· ἐμοὶ δ', ὅς (εἴτε τις, ὦ

manner and to spend their money (for the State) is the following consideration, that in a democracy each individual conceives that he has a share of fair and equal rights.'

προσαπεστερήθην.] 'I was in addition (pros-) debarred from the victory.'

2. μηδὲν...ποιοῦντι.] 'Without doing anything,' 'though he did nothing'; οὐδὲν ποιοῦντι would be 'by not doing anything,' 'when he did nothing.'

καὶ μηδὲ διᾶραι.] If ἔχειν ἐμέ does not mean 'prevent me,' which I prefer, μηδὲ negatives the infinitive after ἐξῆν, as usual; cf. § 73 2, Eurip. *Herac.* 969, χρῆν τόνδε μὴ ζῆν μηδὲ φῶς ὀρᾶν εἶτι. So below, ἐχρῆν... τύπτειν μηδὲ τότε, where μηδὲ properly goes with the infinitive.

68. καταστήσανθ'.] Cf. § 13.

2. τότε.] 'In that case,' cf. § 26 2. Here it means 'if he had been chorēgos.' Buttmann on slight ms. authority οὐδὲ τότε.

69. νῦν δέ.] 'But as it was he did not act in this way whereby he would have shown respect for the commonalty, nor was it by anything of the kind that he displayed his mettle.'

ἐν ᾧ.] Cf. Madv. § 39 Rem., 'ἐν = by, of the distinctive mark by which a thing is recognised.'

ἐνεανιεύσατο.] Cf. Shilleto *De Fals. Leg.* § 214 (p. 401 *ad fin.*), where Shilleto, after Ulpian, renders 'having made a boastful promise.'

ἄνδρες Ἀθηναῖοι, βούλεται νομίσαι μανία· μανία γὰρ ἴσως ἐστὶν ὑπὲρ δύναμιν τι ποιεῖν· εἴτε καὶ φιλοτιμία) χορηγὸς ὑπέστην, οὕτω φανερώς καὶ μιαρῶς ἐπηρεάζων 537 παρηκολούθησεν ὥστε μηδὲ τῶν ἱερῶν ἱματίων μηδὲ τοῦ χοροῦ μηδὲ τοῦ σώματος τῷ χεῖρε τελευτῶν ἀποσχέσθαι μου.

70 Εἰ τοίνυν τις ὑμῶν, ὃ ἄνδρες Ἀθηναῖοι, ἄλλως πως d. ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν ἢ ὡς οὐ δέον αὐτὸν τεθνάναι, οὐκ ὀρθῶς ἔχει. οὐ γάρ ἐστι δίκαιον οὐδὲ προσήκον τὴν

Here the meaning is more vague than in § 18 *supra*, but still the sense is invidious. The fundamental idea of the term is 'show off like a youth.'

2. εἴτε καί.] 'Or actually from patriotic zeal'; dat. of cause, cf. § 169.

οὕτω φανερώς, κ.τ.λ.] 'He so openly and abominably kept dogging me with insults.' Cf. § 14, παρηκολούθησε παρ' ὄλην τὴν λειτουργίαν ἐπηρεάζων μοι συνεχῶς.

τελευτῶν.] Cf. *Madv.* 176 c Rem.

μου.] Cf. § 16 2.

70. εἰ τοίνυν.] ['If then there is any one of you whose anger against Meidias falls short of insisting that he must be put to death,' lit. 'who cherishes the anger he does cherish (τὴν) in any other (i.e. lower) degree than this, viz. the sentiment that he ought to die.' The οὐ here (according to our idiom) must be omitted in translation, and is a very singular Attic use after such expressions as μᾶλλον ἢ, ἄλλως ἢ, and the like: it is thus explained by Buttmann, 'If you say, τοῦτο μᾶλλον ποιήσω ἢ ἐκείνο, you deny of ἐκείνο what you affirm of τοῦτο, and hence the negative before ἐκείνο creeps in.' A perfect instance in Thucyd. iii. 36 (when they are repenting of their vote to destroy Mytilene), ὡμὸν τὸ βούλευμα πόλιν ὄλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους. Buttmann maintains 'abusum hunc voculae οὐ nasci potuisse nonnisi in formulâ affirmativâ quâ posterior pars negatur.' Hermann's view was just the opposite; there are not sufficient examples of the construction to settle the point conclusively.] Holmes. Cf. *Madv.* § 89 Rem. 2.

οὐκ ὀρθῶς ἔχει.] Sc. τὴν ὀργήν. He is now arguing against those who think that Dêmôsthenes should have defended himself from Meidias. Spalding and Reiske suspect a gap in the argument. This seems unwarrantable. Dêmôsth. is now about to display the heinousness of Meidias' conduct from a secular point of view. Those who, while admitting that an offence has been committed, are disposed to treat it lightly, seem to the orator likely to say, 'If Dêmôsth. had really been so very badly treated he would have retaliated; he did not do so; therefore the affair was of a kind which does not lead to extreme consequences, and so does not demand an extreme penalty.' The argument against this view is complete; what Dêmôsthenes omits are the premisses of the dikasts' argument, which are sufficiently implied. For ἔχ. τὴν ὀργ. cf. § 127.

τοῦ παθόντος εὐλάβειαν τῷ μηδὲν ὑποστειλαμένῳ πρὸς
 ὕβριν μερίδα εἰς σωτηρίαν ὑπάρχειν, ἀλλὰ τὸν μὲν ὡς
 ἀπάντων τῶν ἀνηκέστων αἴτιον κολάζειν προσήκει, τῷ δ'
 71 ἐπὶ τοῦ βοηθεῖν ἀποδιδόναι τὴν χάριν. οὐδὲ γὰρ αὖ 21. a.
 τοῦτ' ἔστιν εἰπεῖν, ὡς οὐ γεγενημένου πώποτ' οὐδενὸς ἐκ
 τῶν τοιούτων δεινοῦ τῷ λόγῳ τὸ πρᾶγμ' ἐγὼ νῦν αἴρω
 καὶ φοβερὸν ποιῶ. πολλοῦ γε καὶ δεῖ. ἀλλ' ἴσασιν b.
 ἅπαντες, εἰ δὲ μή, πολλοὶ γε; Εὐθυνοῦν τὸν παλαίσαντά
 ποτ' ἐκείνου, τὸν νεανίσκον, Σώφιλον τὸν παγκρατιαστήν.
 2 (ἰσχυρὸς τις ἦν, μέλας, εὖ οἶδ' ὅτι γιγνώσκουσιν τινες ὑμῶν
 ὃν λέγω), τοῦτον ἐν Σάμῳ ἐν συνουσίᾳ τινὶ καὶ διατριβῇ
 οὕτως ἰδία, ὅτι ὁ τύπτων αὐτὸν ὑβρίζειν ᾤετο, ἀμυνάμενον
 οὕτως ὥστε καὶ ἀποκτείνειαι. ἴσασιν Εὐαίωνα πολλοὶ c.
 τὸν Λεωδάμαντος ἀδελφὸν ἀποκτείναντα Βοιωτὸν ἐν
 72 δέιπνῳ καὶ συνόδῳ κοινῇ διὰ πληγὴν μίαν. οὐ γὰρ ἡ

ὑποστειλαμένῳ.] Metaphor from furling sails, cf. Pind. *Isth.* ii. 40. 'For it is not just or seemly that one who sets not bounds to his insolence should be able to count upon the scrupulousness of his victim as a contribution to his safety.' It is often convenient to make the dative after ὑπάρχειν ('to be ready, assured, available') the English nominative. For *μερίς* and the sentiment differently applied, cf. § 184.

τὸν μὲν.] 'The latter,' τῷ δὲ 'the former.' The aggressor ought to be actually punished as if actually responsible for any retaliation to which his victim might have been provoked.

ἐπὶ τοῦ βοηθεῖν.] 'On the occasion of granting him redress'; for this sense of *βοηθεία* cf. § 43, ὁ μὲν γὰρ παθὼν πανταχοῦ *βοηθείας* δίκαιος τυγχάνειν. So *βοηθέω* § 74 2. For ἐπὶ cf. 72 3 last note.

71. ὡς οὐ.] 'That, as nothing very serious has ever yet resulted from such affairs, I am now exaggerating the affair in my account, and making (it out) terrible.'

ἀλλ'.] This resumes the genitive participial clause of the last sentence but one.

τὸν παλαίσ. ποτ' ἐκείνου.] 'Formerly a celebrated wrestler.' Note that ἀμυνάμενον which governs Σώφιλον is deferred. See Appendix.

2. οὕτως ἰδ.] 'Quite,' cf. οὕτως, § 119. *Olynth.* i. p. 14 *fin.* οὕτω πως ἀνευ πραγμάτων ταῦτα λαμβάνετε.

Λεωδάμαντος.] For this celebrated orator cf. Aesch. *Contra Ctes.* 73. 20.

διὰ πληγὴν.] 'Owing to (having received from Boeëtos) a single blow.'

πληγὴ παρέστηκεν τὴν ὀργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ τὸ
τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, καίπερ ὃν δεινόν,
² ἀλλὰ τὸ ἐφ' ὕβρει. πολλὰ γὰρ ἂν ποιήσειεν ὁ τύπτων, d.
ὦ ἄνδρες Ἀθηναῖοι, ὧν ὁ παθὼν ἔνια οὐδ' ἂν ἀπαγγέ-
λαι δύναιθ' ἐτέρῳ, τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ,
ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς ὑπάρχων, ὅταν κον-
³ δύλοις, ὅταν ἐπὶ κόρρῃς. ταῦτα κινεῖ, ταῦτ' ἐξίστησιν
ἀνθρώπους αὐτῶν, ἀήθεις ὄντας τοῦ προπηλακίζεσθαι. 538
οὐδεὶς ἂν, ὦ ἄνδρες Ἀθηναῖοι, ταῦτ' ἀπαγγέλλων δύναιτο
τὸ δεινὸν παραστήσαι τοῖς ἀκούουσιν οὕτως ὡς ἐπὶ τῆς

72. ἡ πληγὴ.] 'The fact of the blow.' So below τὸ τύπτεσθαι 'the
of fact being struck.'

παρέστηκεν.] For the gnomic or frequentative aorist cf. Madv. § 111
Rem. a, b.

τὸ ἐφ' ὕβρει.] 'The being struck in deliberate insult.' Cf. §§ 38 2, 55 2.

2. ἔνια.] Governed, as the order shows, by ὁ παθὼν as well as
ἀπαγγεῖλαι. For the construction, cf. Goodw. § 62 4, and for ἂν in the
protasis *ib.* § 63 2. Here the suppressed condition indicated by the ἂν
(οὐδ' ἂν) is 'if he wished,' 'if he tried.'

ὅταν.] Sc. *τύπτῃ*, these clauses being second protases to ἂν ποιήσειεν,
though the regular tense for an apodosis after ὅταν is the future. On this
passage Quintilian, vi. 1. 17, says *Plurimum tamen affert atrocitatis modus,*
si graviter, si contumeliose: ut Demosthenes ex parte percussi corporis, ex
vultu ferientis, ex habitu invidiam Midiae quaerit.

ὡς ἐχθρὸς ὑπάρχων.] Cf. § 38, οὐ γὰρ ἐχθρὸς γε ὑπῆρχεν ὦν.

κονδύλοις.] 'With the closed fist.'

ἐπὶ κόρρῃς.] 'On the side of the face,' and therefore 'with the open
hand.' Cf. Plato, *Gorg.* 486 c. Theokr. xiv. 34.

3. ἐξίστησιν...αὐτῶν.] 'It is this that puts men beside themselves.'
Cf. ἐξαχθῆ, § 41, ἐξαχθέντα, § 74 2, Eur. *Bacch.* 850, πρῶτα δ' ἐκστησον
φρενῶν | ἐνὲς ἐλαφρὰν λύσαν...ἔξω δ' ἐλαύνων τοῦ φρονεῖν. Cf. also ἐκστα-
σις, ἐκστατικός, § 66 φιλονεικία, ὑπαχθέντα.

τοῦ προπηλακίζεσθαι.] This word does not here include the idea of
personal violence. Demosthenes' point is, that the worst part of a blow
is the accompanying insolence of look and speech (ὑβρις μετὰ χλευασίας is
the definition of προπηλακισμός, Aristot. *Top.* 6. 6).

ἀπαγγέλλων.] Equals *ei ἀπαγγέλλοι*.

τὸ δεινόν.] 'The shock to the feelings.' 'Shocking' is often a close
equivalent for δεινός.

παραστήσαι.] 'Place before'; below παραστήναι = 'arose in.' We can-
not easily preserve the parallel.

οὕτως ὡς...ἐναργής.] 'So vividly as...the outrage manifests itself.'

ἐπὶ τῆς.] 'On the occasion of the reality and fact.' Cf. § 70 ἐπὶ τοῦ
βοηθεῖν.

ἀληθείας καὶ τοῦ πράγματος τῷ πάσχοντι καὶ τοῖς
 73 ὀρώσιν ἐναργῆς ἢ ὕβρις φαίνεται. σκέψασθε δὴ πρὸς
 Διὸς καὶ θεῶν, ὧς ἄνδρες Ἀθηναῖοι, καὶ λογίσασθε παρ'
 ὑμῖν αὐτοῖς ὅσῳ πλείονα ὀργὴν ἐμοὶ προσῆκε παραστῆναι
 πάσχοντι τοιαῦτα ὑπὸ Μειδίου ἢ τότε ἐκείνῳ τῷ Εὐαίῳ
 2 τῷ τὸν Βοιωτὸν ἀποκτείναντι. ὁ μὲν γὰρ ὑπὸ γνωρίμου, f.
 καὶ τούτου μεθύοντος, ἐναντίον ἕξ ἢ ἑπτὰ ἀνθρώπων
 ἐπλήγη, καὶ τούτων γνωρίμων, οἳ τὸν μὲν κακίειν οἷς
 ἔπραξε, τὸν δ' ἐπαίνεσθαι μετὰ ταῦτα ἀνασχόμενον καὶ
 κατασχόνθ' ἑαυτὸν ἔμελλον, καὶ ταῦτ' εἰς οἰκίαν ἐλθὼν
 74 ἐπὶ δειπνον, οἳ μὴ βαδίζειν ἐξῆν αὐτῷ. ἐγὼ δ' ὑπ'
 ἐχθροῦ, νήφοντος, ἔωθεν, ὕβρει καὶ οὐκ οἴῳ τοῦτο
 ποιούντος, ἐναντίον πολλῶν καὶ ξένων καὶ πολιτῶν
 ὕβριζόμεν, καὶ ταῦτ' ἐν ἱερῷ καὶ οἳ πολλή μοι ἦν
 2 ἀνάγκη βαδίζειν χορηγούντι. καὶ ἑμαυτὸν μὲν γὰρ, ὧς 22. a.
 ἄνδρες Ἀθηναῖοι, σωφρόνως, μᾶλλον δ' εὐτυχῶς οἶμαι

73. ἢ τότε ἐκείνῳ.] 'Than on that other occasion to Euaeeñ whom I mentioned.'

2. ὁ μὲν γὰρ.] Spalding would replace μὲν γὰρ by μὲν γάρ. The γὰρ implies 'If you cannot comprehend this at once, let me go over the points of contrast.'

μετὰ ταῦτα.] 'For having been patient and having restrained himself after such treatment.'

ἔμελλον.] 'Were sure to,' for this frequent sense cf. Aristoph. *Acharn.* 347.

καὶ ταῦτ' εἰς οἰκίαν.] The point of this is the contrasted καὶ ταῦτ' ἐν ἱερῷ, κ.τ.λ.

μὴ βαδίζειν.] 'It was optional with him not to go.' For μὴ cf. Aesch. *Eum.* 899, ἔξεστι γὰρ μοι μὴ λέγειν ἢ μὴ τελεῶ. Plato, *Phaedr.* p. 252 c, τοῦτο δὴ ἔξεστι μὲν πειθεσθαι, ἔξεστι δὲ μὴ. *Gorg.* p. 461 fin. *Eur. Alc.* 284, θνήσκω, παρὼν μοι μὴ θανεῖν. *Heracl.* 969, χρὴν τόνδε μὴ ζῆν. This is the regular construction, and if οὐ seems to follow ἔξεστι, δεῖ, χρὴ, &c. it qualifies the impersonal verb, not the infinitive. The negation of infinitives, which are not in *oratio obliqua* with a subject in the accusative, is generally indefinite, hence the use of μὴ with the infinitive.

74. χορηγούντι.] 'In my capacity of chorēgos.' Note the emphatic position.

καὶ οἷ.] The καὶ is emphatic, 'Aye, and where there was urgent need for me to go.' Zür. edd. read οὐ for οἷ.

2. μᾶλλον δ' εὐτυχῶς.] Demosthenes does not wish to lay too much stress on his discretion lest it should appear to a damaging extent the better part of his valour.

βεβουλευσθαι, ἀνασχόμενον τότε καὶ οὐδὲν ἀνήκεστον
 ἐξαχθέντα πράξαι· τῷ δ' Εὐαίωνι καὶ πᾶσιν, εἴ τις
 αὐτῷ βεβοήθηκεν ἀτιμαζόμενος, πολλὴν συγγνώμην ἔχω.
 75 δοκοῦσι δέ μοι καὶ τῶν δικασάντων τότε πολλοί· ἀκούω b.
 γὰρ αὐτὸν ἔγωγε μιᾷ μόνον ἁλῶναι ψήφῳ, καὶ ταῦτα
 οὔτε κλαύσαντα οὔτε δεηθέντα τῶν δικαστῶν οὐδενός,
 οὔτε φιλάνθρωπον οὔτε μικρὸν οὔτε μέγα οὐδ' ὅτιοῦν
 2 πρὸς τοὺς δικαστὰς ποιήσαντα. θῶμεν τοίνυν οὕτωςί,
 τοὺς μὲν καταγόνοντας αὐτοῦ μὴ ὅτι ἡμύνατο, διὰ τοῦτο 539
 καταψηφίσασθαι, ἀλλ' ὅτι τοῦτον τὸν τρόπον ὥστε καὶ
 ἀποκτείνει, τοὺς δ' ἀπογόνοντας καὶ ταύτην τὴν ὑπερβολὴν
 76 τῆς τιμωρίας τῷ γε τὸ σῶμα ὑβρισμένῳ δεδωκέναι. τί d.
 οὖν; ἐμοὶ τῷ τοσαύτῃ κεχρημένῳ προνοίᾳ τοῦ μηδὲν
 ἀνήκεστον γενέσθαι, ὥστε μὴδ' ἀμύνασθαι, παρὰ τοῦ τὴν

ἐξαχθέντα.] 'Carried away,' cf. §§ 41, ἐξαχθῆναι, 72 3, ἐξίστησι, Plato, *Rep.* 572 b.

πᾶσιν, εἴ τις.] Cf. *Madv.* § 99 d.

αὐτῷ βεβοήθηκεν.] 'Has taken the law into his own hands.' For this technical sense of βοήθεια cf. §§ 70, 76, 225, 227.

75. δοκοῦσι.] Sc. πολλὴν συγγνώμην σχεῖν, for which cf. § 66.

μιᾷ.] He was only convicted by (a majority of) one vote. If the votes were equal in the Areopagus, before which court homicides were tried, the defendant was acquitted.

καὶ ταῦτα.] This is the fourth occurrence of this idiom within fifteen lines. The weeping and entreating on the part of the defendant were common or even characteristic features of Athenian trials, cf. § 99. *Aristoph. Vespaes* 976.

φιλάνθρωπον.] 'Any civility at all.' Cf. *Dēmsth. De Fals. Leg.* p. 384, φιλάνθρωπον ἐνός μοι πρὸς αὐτοὺς (τοὺς πρέσβεις), where Philip's courtesy is interested.

2. θῶμεν.] 'Let us put the case then thus.'

ὥστε καὶ ἀποκτ.] 'So as actually to cause death.'

ὑπερβολὴν.] 'Then allowed and still allow this extreme measure of retaliation.' For the perfect cf. § 155. *Soph. Oed. R.* 1050.

76. τοῦ μηδέν.] Cf. *Goodw.* § 95.

παρὰ τοῦ.] The Attic oblique interrogative pronoun.

καὶ παράδειγμά γε.] 'And that it (τὴν τιμωρίαν) should at any rate (i.e. if you do not condemn Meidias to death) prove an example.' *Reiske*

τιμωρίαν ὣν πέπονθα ἀποδοθῆναι προσήκει; ἐγὼ μὲν οἶμαι παρ' ὑμῶν καὶ τῶν νόμων, καὶ παράδειγμά γε πᾶσι γενέσθαι τοῖς ἄλλοις, ὅτι τοὺς ὑβρίζοντας ἅπαντας καὶ τοὺς ἀσελγεῖς οὐκ αὐτὸν ἀμύνεσθαι μετὰ τῆς ὀργῆς, ἀλλ' ἐφ' ὑμᾶς ἄγειν δεῖ, ὡς βεβαιούντων ὑμῶν καὶ φυλαττόντων τὰς ἐν τοῖς νόμοις τοῖς παθοῦσι βοηθείας.

- 77 Οἶμαι τοίνυν τινὰς ὑμῶν, ὃ ἄνδρες δικασταί, ποθεῖν 23. a. ἀκοῦσαι τὴν ἔχθραν, ἣτις ἦν ἡμῖν πρὸς ἀλλήλους· νομίζειν γὰρ οὐδένα ἂν ἀνθρώπων οὕτως ἀσελγῶς καὶ βιαίως οὐδενὶ τῶν πολιτῶν ἂν χρήσασθαι μὴ μεγάλου 2 τινὸς ὄντος ὃ αὐτῷ προωφείλετο. βούλομαι δὲ καὶ περὶ b. ταύτης ὑμῖν ἐξ ἀρχῆς εἰπεῖν καὶ διηγήσασθαι, ἵν' εἰδῇθ' ὅτι καὶ τούτων ὀφείλων δίκην φανήσεται. ἔσται δὲ περὶ αὐτῶν βραχὺς ὁ λόγος, καὶ ἂν ἄνωθεν ἀρχεσθαι δοκῶ.
- 78 ἡνίκα τὰς δίκας ἔλαχον τῶν πατρῶων τοῖς ἐπιτρόποις, c. μειρακύλλιον ὦν κομιδῇ καὶ τοῦτον οὐδ' εἰ γέγονεν εἰδὼς

erroneously imported τοῦτον from two or three mss. against the authority of the best. The offender is the παράδειγμα § 97.

αὐτὸν ἀμύνεσθαι.] 'To retaliate oneself with the indignation hot upon one.' Note the change from the collective πᾶσι τοῖς ἄλλοις to the singular number.

ὡς βεβαιούντων.] 'With the confidence that you are for confirming.'

τὰς ἐν τοῖς νόμοις.] All mss. except three (including Σ) add κατὰ τῶν ἀδικούντων. For βοηθείας cf. § 74 2.

77. οὐδένα ἂν.] For the repeated ἂν cf. Madv. § 139 b. It gives emphasis. The Zür. edd. omit the second.

μὴ μεγάλου.] 'Unless there were some great score which he had to pay off'; lit. 'some great (debt) which he was owing him beforehand.'

2. δῆ.] 'Accordingly'; cf. §§ 24, 151 2.

ἵν' εἰδῇθ'.] 'That you may know that he will manifestly be deserving of punishment for his part in this also.' The future refers to the time of the verdict.

ἄνωθεν.] 'A long way back' in the series of events. This sentence is repeated with variations, § 160.

78. τὰς δίκας ἔλαχον.] Cf. § 25. We have three of Demosthenes' speeches against Aphobos, the most important of the trustees of his paternal property.

μειρακύλλιον.] 'Quite a youngster'; a conversational diminutive used for effect. For κομιδῇ cf. § 80, νέος κομιδῇ.

οὐδὲ γιγνώσκων, ὡς μηδὲ νῦν ὥφελον, τότε μοι μελλουσῶν εἰσιέναι τῶν δικῶν εἰς ἡμέραν ὥσπερ εἰς τετάρτην ἢ πέμπτην εἰσεπήδησαν ἀδελφὸς ὁ τοῦτου καὶ οὗτος εἰς τὴν οἰκίαν ἀντιδιδόντες τριηραρχίαν. τοῦνομα μὲν δὴ παρέσχευ ἐκεῖνος καὶ ἦν ὁ ἀντιδιδούς Θρασύλοχος· τὰ 540
 79 δ' ἔργα πάντ' ἦν καὶ τὰ πραττόμενα ὑπὸ τοῦτου. καὶ πρῶτον μὲν κατέσχισαν τὰς θύρας τῶν οἰκημάτων, ὡς δ. αὐτῶν ἤδη γιγνομένας κατὰ τὴν ἀντίδοσιν· εἴτα τῆς ἀδελφῆς ἔτ' ἔνδον οὔσης τότε καὶ παιδὸς οὔσης κόρης ἐναντίον ἐφθέγγοντο αἰσχροὶ καὶ τοιαῦτα οἷ' ἂν ἄνθρωποι
 2 τοιοῦτοι φθέγγαιτο (οὐ γὰρ ἔγωγε προαχθείην ἂν εἰπεῖν

οὐδὲ γιγνώσκων.] I propose οὐ γε δὴ γιν., 'at any rate, you may be sure, not knowing by sight.'

ὥφελον.] Sc. γινώσκειν, cf. *Madv.* § 129 R. 2. For ὡς cf. § 207.

εἰς ἡμέραν.] 'In about three or four days.' As the Greeks included the day from which they were counting, we must deduct one in turning their ordinal numbers into our idiom. Note that εἰσιέναι (εἰσέρχομαι) is used both of parties and actions, 'to come into court,' 'to come on in court,' cf. *Isaeos*, 52. 22.

ἀντιδιδόντες.] 'Offering me the triérarchy with the alternative of exchanging properties.' Lit. ἀντιδιδόναι = 'to offer one's property in exchange' (for that of another who declines to discharge a leiturgia when called upon to do so). If an Athenian who was called upon to undertake a leiturgia (public service) professed not to be able to afford it he might offer another citizen, whom he thought more wealthy, this alternative. The speeches of *Isokrates* and *Démosthenes* (c. *Phaenippum*) περὶ ἀντιδόσεως throw little light on the limitations there must have been attached to this peculiar institution. Each triérarch had at this time (cf. § 154 2) to supply half the expense of a fully equipped trièreme, the whole expense being 40 minae. *Démosthenes'* half share came to one thirtieth of an ample fortune of ten talents.

Θρασύλοχος.] In apposition with ἐκεῖνος, *Meidias'* brother. ἐκεῖνος = 'the former,' ἀδελφὸς ὁ τοῦτου.

καὶ τὰ πραττόμενα.] *Buttmann* proposed καταπραττόμενα. I think ὑβρίσματα or some such word has dropped out before πραττόμενα. It is very awkward to supply πραττόμενα again with ἦν to explain ὑπὸ τοῦτου. *Wolf* and others would cut out ὑπό.

79. ὡς αὐτῶν.] Ironical, cf. below 2, § 100, also §§ 76, 36, 'Just as if they were at once becoming their own.' We learn from the *Phaenippus* that *Démosthenes* would in no case have to give up possession till the inventory (ἀπόφασις) of the property was prepared.

ἔτ' ἔνδον.] 'Still at home (unmarried).'

- πρὸς ὑμᾶς τῶν τότε ῥηθέντων οὐδέν), καὶ τὴν μητέρα
καὶ πάντας ἡμᾶς ῥητὰ καὶ ἄρρητα κακὰ ἐξείπον·
ὃ δ' οὖν δεινότατον καὶ οὐ λόγος, ἀλλ' ἔργον ἦδη· τὰς e.
80 δίκας ὡς αὐτῶν οὔσας ἠφίεσαν τοῖς ἐπιτρόποις. καὶ
ταύτ' ἐστὶ μὲν παλαιά, ὅμως δέ τινες ὑμῶν μνημονεύειν
οἶμαι· ὅλη γὰρ ἡ πόλις τὴν ἀντίδοσιν καὶ τὴν ἐπι-
βουλήν τότε ταύτην καὶ τὴν ἀσέλγειαν ᾗσθετο. καὶ γὰρ f.
τότε παντάπασιν ἔρημος ὦν καὶ νέος κομιδῇ, ἵνα μὴ
2 τῶν παρὰ τοῖς ἐπιτρόποις ἀποστερηθείην, οὐχ ὅσα
ἐδυνήθην ἀνακομίσασθαι προσδοκῶν εἰσπράξειν, ἀλλ'
ὅσων ἐμαυτῷ συνήδειν ἀπεστερημένῳ, δίδωμι εἴκοσι
μνᾶς τούτοις, ὅσου τὴν τριηραρχίαν ᾗσαν μεμισθωκότες.
τὰ μὲν δὴ τότε ὑβρίσματα τούτων εἰς ἐμὲ ταύτ' ἐστίν. 24.a.
81 δίκην δὲ τούτῳ λαχὼν ὕστερον τῆς κακηγορίας εἶλον

2. ἐξείπον.] 'Uttered without restraint.' Cf. Soph. *El.* 521. For ῥητὰ καὶ ἄρρ. cf. L. and S. s. v. ἄρρητος, III. 3.

ὡς αὐτῶν οὔσας.] Cf. above § 79 *init.*

ἠφίεσαν.] 'Were for withdrawing' (for the tense cf. § 85 *fin.*). For the augment cf. L. and S. and § 170 2, ἠνέσχεσθε. The Zür. edd. read ἀφίεσαν.

80. καὶ ταύτ'.] 'This indeed is an old story, but still, &c.' It was eight years old, cf. § 82, if the evidence is to be trusted.

ἐπιβουλήν.] The plot to quash Demosthenes' proceedings against Aphobos.

καὶ γὰρ τότε.] 'So I, being at that time utterly friendless and quite (cf. § 78) young, that I might not be kept out of the property held by my trustees, in the expectation of getting from them not (only) what I (actually) was able to recover, but all that I was conscious of being kept out of, give these fellows twenty minae, the amount for which they had contracted for the triérarchy.' From § 161 we learn that Philinos was the other partner—not, as Holmes says, in this triérarchy (which is mentioned § 154 2), but in the first *voluntary* triérarchy (*ἐπίδοσις*) of Demosthenes, six years after this. On this occasion, B.C. 464, Thrasylochos seems to have been the nominal triérarch, cf. Demosth. p. 1222 *fin.*, where we learn that one Kallippos was the contractor in question. Demosthenes seems to imply that if he had got, as he hoped, fourteen talents from Aphobos, it would have been worth his while to pay for the triérème (with another), but that as he only after all got ten talents, he had better have exchanged properties with Thrasylochos. He is contented with leaving a general impression that he was cheated without being explicit.

81. τῆς κακηγορίας.] 'For the foul abuse I have mentioned,' cf. § 79 2. The fixed penalty was 500 drachmae (5 minae).

ἐρήμην· οὐ γὰρ ἀπήντα. λαβὼν δ' ὑπερήμερον καὶ ἔχων οὐδενὸς ἡψάμην πώποτε τῶν τούτου, ἀλλὰ λαχὼν ἐξούλης πάλιν οὐδέπω καὶ τήμερον εἰσελθεῖν δεδύνημαι· τοσαύτας τέχνας καὶ σκῆψεις οὗτος εὗρίσκων ἐκκρούει.
 2 καὶ γὰρ μὲν οὕτως εὐλαβῶς τῇ δίκῃ, τοῖς νόμοις ἅπαντα b. πράττειν ἀξιῶ· ὁ δ', ὥς ὑμεῖς ἀκούετε, ἀσελγῶς οὐ μόνον εἰς ἐμέ καὶ τοὺς ἐμούς ᾤετο δεῖν ὑβρίζειν, ἀλλὰ
 82 καὶ εἰς τοὺς φυλέτας δι' ἐμέ. ὥς οὖν ταύτ' ἀληθῆ λέγω, 541
 κάλει μοι τούτων τοὺς μάρτυρας, ἵν' εἰδῇθ' ὅτι πρὶν κατὰ τοὺς νόμους δίκην ὦν πρότερον ἡδικήθην λαβεῖν, πάλιν τοιαῦτα οἶα ἀκηκόατε ὑβρισμαι.

MARTYRIA. [Καλλισθένης Σφήττιος, Διόγνητος c. Θορίκιος, Μνησίθεος Ἀλωπεκῆθεν, οὔδαμεν Δημοσθένην, 2 ᾧ μαρτυροῦμεν, κρίσιν λελογχότα Μειδίᾳ ἐξούλης, τῷ καὶ νῦν ὑπ' αὐτοῦ κρινομένῳ δημοσίᾳ, καὶ ἤδη τῇ κρίσει ἐκεῖνη διαγεγονότα ἔτη ὀκτώ, καὶ τοῦ χρόνου γεγενημένον παντὸς αἵτιον Μειδίαν αἰεὶ προφασιζόμενον καὶ ἀναβαλλόμενον.]

83 Ὁ τοίνυν πεποίηκε κακόν, ὧ ἄνδρες Ἀθηναῖοι, περὶ τῆς d.

εἶλον ἐρήμην.] 'I got a verdict by default.' For the circumstances cf. § 84. Elsewhere in this speech (e.g. § 87), and generally in Attic, *ἐρημος* is the feminine as well as masculine, but here perhaps ambiguity of construction is avoided by the distinctive termination. This was a *δίκη ἀτίμητος* with the fine fixed by law. The question of liability to this fine was in this case, by agreement, decided by one of the public arbitrators.

λαβὼν ὑπερήμ.] 'Having got him in my power as a defaulter, and still so holding him.' That is, having got the right by law to distrain for the ten minae. Cf. § 91.

ἐξούλης.] Cf. § 44. On this process the penalty was doubled, cf. § 89, *χαλίων ἢ δίκη μόνον ἦν δραχμῶν*.

εἰσελθεῖν.] Sc. *δίκην*, and cf. § 6, an accusative of reference.

2. καὶ γὰρ μὲν, κ.τ.λ.] 'So though I...yet he.'

τῇ δίκῃ, τοῖς νόμοις.] Dative of manner.

εἰς τοὺς φυλέτας.] 'But also to my fellow-tribesmen on my account'; cf. § 19, 126 2.

83. κακόν.] Omitted by some mss. which read *πεποίηκεν*. But *κακόν* is clearly wanted. The grievance of Demosthenes in being unable to get his damages might be thought to arise out of self-defence on

δίκης, ἀκούσατε, καὶ θεωρεῖτε ἐφ' ἐκάστου τὴν ὕβριν καὶ τὴν ὑπερηφανίαν αὐτοῦ. τῆς γὰρ δίκης, ταύτης λέγω ἧς εἶλον αὐτόν, γίνεται μοι διαιτητῆς Στράτων Φαληρεὺς, ἄνθρωπος πένης μὲν τις καὶ ἀπράγμων, ἄλλως δ' οὐ πονηρός, ἀλλὰ καὶ πάννυ χρηστός· ὅπερ τὸν ταλαίπωρον οὐκ ὀρθῶς οὐδὲ δικαίως, ἀλλὰ καὶ 84 πάννυ αἰσχυρῶς ἀπολώλεκεν. οὗτοσὶ διαιτῶν ἡμῖν ὁ Στράτων, ἐπειδὴ ποθ' ἦκεν ἡ κυρία, πάντα δ' ἤδη διεξεληλύθει

Meidias' part, and to be clever and unscrupulous perhaps, rather than positively evil. So having proved his point about the unrequited outrage on his own family Dêmosthenes asks the jury to attend to a positive κακὸν connected with this δίκη κακηγορίας.

The Schol. tells us that the following defence of Stratôn is quite unsound, being really an anticipatory refutation of the charges Meidias would be sure to bring against this arbitrator.

Stratôn appears to have been one of the 40 public arbitrators who were chosen by lot (κληρωτοί) four from each tribe, from thoroughly respectable full citizens of fifty (or sixty) years of age. If a matter was referred to arbitration in the ordinary course of law, one public arbitrator or more had to be chosen by lot to decide the particular case. If, as in the case of Meidias and Dêmosthenes, the parties agreed to refer a matter to public arbitration, one or more of the public arbitrators of the same tribe as the defendant had to be selected by the parties, whose award—if regularly given—was final. But any arbitrator was ὑπεύθυνος, i.e. could have an action brought against him for misconduct of an arbitration, during the month Thargéliôn, cf. §§ 86, 87.

ἀκούσατε.] Note the juxtaposition of the aorist and the present, the latter of the more permanent act.

ταύτης.] Attracted as well as ἧς (cf. § 81, δίκην εἶλον) from the accusative; for this attraction of the object of λέγω, 'I mean,' cf. Dêmosth. p. 96, ἀφ' ὧν...τούτων τῶν τὴν Ἀσίαν οἰκούντων λέγει, ib. p. 388, περὶ τῶν δε...λέγω δὲ Φωκέων. For the double accusative cf. Isaëos 64. 19.

πένης μὲν τις.] 'A man of small means perhaps.' With an adjective τις often qualifies its application. Cf. § 185, § 71 2, ἰσχυρὸς τις ἦν.

ἀπράγμων.] 'Unbusinesslike'; but with a suggestion of being a good easy simple fellow.

ἀλλὰ καὶ πάννυ.] Note the repetition of this formula.

ὅπερ.] 'Which very thing,' i.e. his being at once careless and respectable, especially the latter, cf. § 96, καὶ εἰ μὲν παρὰ τοὺς νόμους ἔλαβε... ἐπιτίμιος ἂν ἦν, κ.τ.λ.

84. ἡ κυρία.] Sc. ἡμέρα. The last day for deciding the case. The same as προθεσμία.

διεξεληλύθει.] 'Had been gone through.' Some mss. omit ταῦτα 'the usual shifts allowed by the laws.' For the less usual intransitive use cf. Dêmosth. p. 19.

- ταῦτα τὰκ τῶν νόμων, ὑπωμοσῖαι καὶ παραγραφαί, καὶ οὐδὲν ἔτ' ἦν ὑπόλοιπον, τὸ μὲν πρῶτον ἐπισχεῖν ἐδεῖτό μου τὴν δίκαιαν, ἔπειτα εἰς τὴν ὑστεραίαν ἀναβαλέσθαι· τὸ τελευταῖον δ', ὡς οὐτ' ἐγὼ συνεχώρουσιν οὐθ' οὗτος ἀπῆντα, τῆς δ' ὥρας ἐγίγνετ' ὄψέ, κατε-
85 διήτησεν. ἤδη δ' ἐσπέρας οὔσης καὶ σκότους ἔρχεται 542f. Μειδίας οὗτοςὶ πρὸς τὸ τῶν ἀρχόντων οἴκημα, καὶ καταλαμβάνει τοὺς ἄρχοντας ἐξιόντας καὶ τὸν Στράτωνα ἀπῖοντ' ἤδη, τὴν ἔρημον δεδοκῶτα, ὡς ἐγὼ τῶν παραγενομένων τινὸς ἐπυνθανόμην. τὸ μὲν οὖν πρῶτον οἷός τ' ἦν πείθειν αὐτὸν ἢν κατεδεδιητῆκει, ταύτην ἀποδεδιητημένην ἀποφαίνειν, καὶ τοὺς ἄρχοντας μεταγράφειν,
86 καὶ πεντήκοντα δραχμὰς αὐτοῖς ἐδίδου· ὡς δ' ἐδυσχέραινον g. οὗτοι τὸ πρᾶγμα καὶ οὐδετέρους ἔπειθεν, ἀπειλήσας καὶ διαλοιδορηθεὶς ἀπελθὼν τί ποιεῖ; καὶ θεάσασθε τὴν κακοήθειαν. τὴν μὲν δίκαιαν ἀντιλαχὼν οὐκ ᾤμοσεν, ἀλλ' εἶσαε καθ' ἑαυτοῦ κυρίαν γενέσθαι, καὶ ἀνώμοτος h.

ὑπωμοσῖαι.] 'Oaths of excuse and bills of exception.' The ἀνθυπωμοσία and ἀντιπαραγραφή are probably included. See *Dict. of Antiq.*

ἐπισχεῖν.] 'He kept asking me to withdraw my case for arbitration'; lit. 'to stop the arbitration,' as the complainant had it in his power to do. If Demosthenes had 'deferred it to the next day' after ἡ κυρία we may conclude the case would equally have fallen through.

κατεδιήτησεν.] 'He gave his decision against the defendant'; to decide in favour of the defendant was ἀποδιδαιῶν.

85. οἴκημα.] 'Office.'

τὴν ἔρημον.] Sz. δίκην, 'the decision by default.' This phrase τὴν δίκην δεδοκῶτα is unusual. Does it mean 'having given in to the archons'? or should we alter δεδοκῶτα to διεγνώκῶτα?

οἷός τ' ἦν.] 'He was capable of,' = ἐτόλμα.

ἀποφαίνειν.] 'To return,' 'record.' The mid. is 'to deliver a judgment.' V. l. ἀποφέρειν.

μεταγράφειν.] 'To alter the entry.'

ἐδίδου.] 'He offered them,' 'was for giving them.' For the imperfect cf. § 79 2, ἡφίσαν.

86. τὴν μὲν δίκαιαν.] 'He got a protest against the arbitration allowed, but did not take the oath' preliminary to a new trial. It appears that though the terms of a decision of this kind admitted of no appeal, yet that irregularity in the time or place or circumstances of delivery might render the decision *ab initio* null and void.

ἀπηνέχθη· βουλόμενος δὲ τὸ μέλλον λαθεῖν, φυλάξας
 τὴν τελευταίαν ἡμέραν τῶν δαιτῶν, τὴν τοῦ θαρ-
 87 γηλιῶνος ἢ τοῦ σκιροφοριῶνος γιγνομένην, εἰς ἣν ὁ μὲν
 ἦλθε τῶν δαιτητῶν, ὁ δ' οὐκ ἦλθε, πείσας τὸν πρυτα-
 νεύοντα δοῦναι τὴν ψῆφον παρὰ πάντας τοὺς νόμους,
 κλητῆρα οὐδ' ὄντιν οὖν ἐπιγραφάμενος, κατηγορῶν ἔρρημον,
 οὐδενὸς παρόντος, ἐκβάλλει καὶ ἀτιμοῖ τὸν δαιτητὴν.

ἀπηνέχθη.] 'Was reported as not having taken the oath' to the Thesmothetae.

βουλόμενος δέ.] This ought to go with the last sentence. I think the right reading is—ἀπηνέχθη, βουλόμενος δὲ τ. μ. λαθεῖν. φυλάξας δὲ τ., κ.τ.λ. Meidias, by not taking the oath needful for the prosecution of his appeal, made Stratôn think that his responsibility in the matter was at an end, and made him careless about attending on the 30th day of Thargéliôn at the office of the Logistae, as it was his duty to do; whereupon Meidias indicted Stratôn on the 30th of Thargéliôn, the last business day of his year of office as arbitrator, and got a conviction by default. When Dêmosthenes says he got the conviction 'in contravention of all the laws' he cannot be speaking of their letter, else Stratôn could have had the conviction quashed. It would appear that only those arbitrators who expected complaints to be made attended on this last business day. Probably Meidias by the fact of having instituted an appeal had got the legal right to prosecute the arbitrator, and the abandonment looked as if he had waived that right and intended not to dispute the award any further. The trick was so costly (nominally), so precarious, and so easy to baffle, that it is not surprising it should be legally practicable, and we might suppose that, if Dêmosthenes' account were true, it was played on this occasion for the first and last time. The thirtieth day of a month which had thirty days was called *ἐνὴ καὶ νέα* because half belonged to the old month and half to the new (the term was applied to the last day of all months after the lunar reckoning of the calendar was given up), but it can hardly be that Stratôn left the office when half the day had gone, thinking the business day ended then. He would have seen or been told his mistake. Besides—Dêmosthenes states that the coming or not, not the leaving early, was the point. Very likely Stratôn had no defence, and stayed away deliberately. As Meidias did not press for a new trial it seems that Stratôn had been technically in fault and that Meidias thought that a fresh decision would be against him and would decrease his chance of getting a verdict against Stratôn. Thargéliôn and Skirophoriôn were the two last months of the Attic year, which began at the summer solstice.

87. κλητῆρα.] 'Without giving the name of any one as witness of the summons.' This would scarcely seem necessary when the delinquent would have been summoned in the very court if he had been where he ought to have been. Dêmosthenes means—'without serving a summons'; cf. § 92, τὴν μὲν κατὰ τοῦ δαιτητοῦ γνώσιν ἣν ἀπρόσκλητον κατεσκεύασεν.

κατηγορῶν ἔρρημον.] Sc. γραφὴν, accusative of reference.

ἐκβάλλει.] Cf. §§ 115 2; 146, 'he outlaws.'

- καὶ νῦν εἰς Ἀθηναίων, ὅτι Μειδίας ἔρημον ὦφλε δίκην, i.
 ἀπάντων ἀπεστέρηται τῶν ἐν τῇ πόλει καὶ καθάπαξ
 ἄτιμος γέγονε, καὶ οὔτε λαχεῖν ἀδικηθέντα οὔτε διαιτητὴν
 γενέσθαι Μειδία οὔθ' ὅλως τὴν αὐτὴν ὁδὸν βαδίζειν, ὥς
 88 ἔοικεν, ἔστ' ἀσφαλές. δεῖ δὴ τοῦτο τὸ πρᾶγμα ὑμᾶς 25.a.
 οὕτως σκέψασθαι, καὶ λογίσασθαι τί ποτ' ἐστὶν ὁ
 παθὼν Μειδίας οὕτως ὦμον τηλικαύτην ἐπεβούλευσε λα-
 βεῖν τῶν πεπραγμένων παρ' ἀνδρὸς πολίτου δίκην, κὰν 543
 μὲν ἦ τι δεινὸν ὥς ἀληθῶς καὶ ὑπερφυές, συγγνώμην
 ἔχειν, ἐὰν δὲ μηδέν, θεάσασθε τὴν ἀσέλγειαν καὶ τὴν
 ὁμότητα, ἣ καθ' ἀπάντων χρῆται τῶν ἐντυγχανόντων.
 89 τί οὖν ἔστ' ὁ πέπονθεν; μεγάλην νῆ Δί' ὦφλε δίκην, b.
 καὶ τοσαύτην ὥστ' ἀποστερεῖσθαι τῶν ὄντων· ἀλλὰ
 χιλίων ἢ δίκη μόνον ἦν δραχμῶν. πάνυ γε, ἀλλὰ δάκνει
 καὶ τοῦτο, φαίη τις ἂν, ὅταν ἐκτίνειν ἀδίκως δέη, συνέβη
 δὲ ὑπερμέρῳ γενομένῳ λαθεῖν αὐτῷ διὰ τὸ ἀδικηθῆναι.
 ἀλλ' αὐθημερὸν μὲν ἦσθετο, ὃ καὶ μέγιστόν ἐστι τεκμήριον
 τοῦ μηδὲν ἡδικοκῆναι τὸν ἄνθρωπον, δραχμὴν δ' οὐδέπω μίαν
 90 ἐκτέτικεν. ἀλλὰ μὴ πω τοῦτο. ἀλλὰ τὴν μὴ οὔσαν ἀντι- c.
 λαχεῖν αὐτῷ ἔξῃν δήπου, καὶ πρὸς ἐμὲ τὸ πρᾶγμα καταστή-

καὶ νῦν.] 'So as matters stand.'

καὶ οὔτε.] 'In fact,' &c.

89. τί οὖν.] Cf. § 129.

νῆ Δί'.] Marks the first reply of Meidias' imaginary advocate; cf. § 41, ὁργὴ νῆ Δία, §§ 98, 99, 149.

χιλίων.] Below the 1000 drachmae are called 10 minae. The fixed penalty for κακῆγορία was 500 drachmae (5 minae), but on conviction in τὴν ἐξούλης δίκην a fine of equal amount was to be paid to the Treasury, cf. § 44.

συνέβη δέ.] 'And it befel him to become a defaulter without knowing it, owing to his having been unfairly condemned.' Note that ὑπερμέρῳ γενομένῳ (the regular participial construction with λαθάνω) is attracted to αὐτῷ, the dative after συνέβη.

ἀλλ' αὐθημερὸν μὲν.] 'Nay, in the first place he heard of (the decision against him) on that very day.'

ἀλλὰ μὴ πω τοῦτο.] 'But of this anon'; i.e. § 91. Demosthenes uses this formula elsewhere.

90. τὴν μὴ οὔσαν.] Sc. δίαταν. 'To move for a new trial on the ground that the arbitration was null and void.'

- σασθαι, πρὸς ὅνπερ ἐξ ἀρχῆς ἦν ἡ δίκη. ἀλλ' οὐκ ἐβούλετο. ἀλλ' ἵνα μὴ Μειδίας ἀτίμητον ἀγωνίσηται δέκα μυνῶν δίκην, πρὸς ἣν οὐκ ἀπήντα δέον, καὶ εἰ μὲν ἡδίκηκε, δίκην δῶ, εἰ δὲ μὴ, ἀποφύγῃ, ἄτιμον Ἀθηναίων ἓνα εἶναι δεῖ καὶ μήτε συγγνώμης μήτε λόγου μήτε ἐπιεικειᾶς μηδεμιάς τυχεῖν, ἀ καὶ τοῖς ὄντως ἀδικοῦσιν ἅπανθ' ὑπάρχει.
- 91 ἀλλ' ἐπειδὴ γε ἡτίμωσεν ὃν ἐβουλήθη, καὶ τοῦτ' ἐχαρί- d. σασθε αὐτῷ, καὶ τὴν ἀναιδῆ γνώμην, ἣ ταῦτα προαιρεῖται ποιεῖν, ἐνέπλησεν αὐτοῦ, ἐκεῖν' ἐποίησε, τὴν καταδίκην ἐκτέτικε, δι' ἣν τὸν ἄνθρωπον ἀπώλεσεν; οὐδὲ χαλκοῦν οὐδέ πω καὶ τήμερον, ἀλλὰ δίκην ἐξούλης ὑπομένει φεύγων. οὐκοῦν ὁ μὲν ἡτίμωται καὶ παραπόλωλεν, ὁ δ' e. οὐδ' ὅτιοῦν πέπονθεν, ἀλλ' ἄνω κάτω τοὺς νόμους, τοὺς 544
- 92 διαιτητάς, πάνθ' ὅς' ἂν βούληται στρέφει. καὶ τὴν μὲν κατὰ τοῦ διαιτητοῦ γνώσιν, ἣν ἀπρόσκλητον κατεσκεύασεν, αὐτὸς κυρίαν αὐτῷ πεποιήται· ἣν δ' αὐτὸς ὥφλεν ἐμοὶ προσκληθεῖς, εἰδώς, οὐκ ἀπαντῶν, ἄκυρον ποιεῖ. καίτοι f. εἰ παρὰ τῶν ἔρημον καταδιαιτησάντων αὐτοῦ τηλικαύτην δίκην οὗτος ἀξιοῖ λαμβάνειν, τίς ὑμῖν προσήκει παρὰ τούτου λαβεῖν τοῦ φανερώς τοὺς ὑμετέρους νόμους ἐφ' ὕβρει παραβαίνοντος; εἰ γὰρ ἀτιμία καὶ νόμων καὶ δικῶν καὶ πάντων στέρησις ἐκείνου τὰδικήματος προσήκ-

ἀτίμητον.] Note the play on words with ἄτιμον below. Cf. note on χιλίων, § 89.

ἀ...ὑπάρχει.] 'Which are the rights even of,' &c.

91. γε.] Strong irony, 'But of course, when,' &c.

χαλκοῦν.] 'A farthing,' the eighth part of an obol (about $1\frac{1}{2}d.$); less than a farthing really in metal, but about equal to sixpence in purchasing power.

φεύγων.] 'He (still) endures the position of defendant.' v. l. φεύγειν, cf. § 63. For the fact cf. § 81.

παραπόλωλεν.] 'Is ruined as a side issue.' Cf. § 58, παραιτήσομαι.

92. κατεσκεύασεν.] 'Trump up'; cf. L. and S. s. v. 3, § 134 of defamation. A technical term for getting up vexatious actions in Demosthenes. Here γνώσιν seems to mean 'sentence.' For the circumstances cf. § 87.

αὐτῷ.] *Dativus commodi.*

οὐσά ἐστι δίκη, τῆς γε ὕβρεως μικρὰ θάνατος φαίνεται.
 93 ἀλλὰ μὴν ὡς ἀληθῆ λέγω, κάλει μοι τούτων τοὺς μάρ-
 τυρας, καὶ τὸν τῶν διαιτητῶν ἀναγνώθι νόμον.

ΜΑΡΤΥΡΕΣ. [Νικόστρατος Μυρρινούσιος, Φανίας
 Ἀφιδναῖος οἶδαμεν Δημοσθένην, ᾧ μαρτυροῦμεν, καὶ
 Μειδίαν τὸν κρινόμενον ὑπὸ Δημοσθένους, ὅτ' αὐτῷ Δη-
 μοσθένης ἔλαχε τὴν τοῦ κακηγορίου δίκην, ἐλομένους
 διαιτητὴν Στράτωνα, καὶ ἐπεὶ ἦκεν ἡ κυρία τοῦ νόμου,
 οὐκ ἀπαντήσαντα Μειδίαν ἐπὶ τὴν δίκην, ἀλλὰ κατα-
 2 λιπόντα. γενομένης δὲ ἐρήμου κατὰ Μειδίου, ἐπιστάμεθα h.
 Μειδίαν πείθοντα τὸν τε Στράτωνα τὸν διαιτητὴν καὶ
 ἡμᾶς, ὄντας ἐκείνοις τοῖς χρόνοις ἄρχοντας, ὅπως τὴν
 δίκην αὐτῷ ἀποδιδίκομεν, καὶ δίδόντα δραχμὰς πεν-
 τήκοντα, καὶ ἐπειδὴ οὐχ ὑπεμείναμεν, προσαπειλήσαντα
 ἡμῖν καὶ οὕτως ἀπαλλαγέντα. καὶ διὰ ταύτην τὴν αἰτίαν
 ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβευθέντα καὶ 545
 παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.]

94 Λέγε δὴ καὶ τὸν τῶν διαιτητῶν νόμον. i.

ΝΟΜΟΣ. [Ἐὰν δέ τινες περὶ συμβολαίων ἰδίων
 πρὸς ἀλλήλους ἀμφισβητῶσι καὶ βούλωνται διαιτητὴν
 ἐλέσθαι ὄντινόν, ἐξέστω αὐτοῖς αἰρεῖσθαι ὃν ἂν βούλων-
 ται. ἐπειδὴ δ' ἔλονται κατὰ κοινόν, μενέτωσαν ἐν τοῖς
 ὑπὸ τούτου διαγνωσθεῖσι, καὶ μηκέτι μεταφερέτωσαν ἀπὸ
 τούτου ἐφ' ἕτερον δικαστήριον ταῦτ' ἐγκλήματα, ἀλλ'
 ἔστω τὰ κριθέντα ὑπὸ τοῦ διαιτητοῦ κύρια.]

93. ἐλομένους.] See note on § 83. This choice did not make Stratôn technically a *αἰρετὸς διαιτητής*, though being *κληρωτὸς* he was *ἡρημένος*.

2. πείθοντα.] The imperfect participle 'tried to bribe.' Cf. § 79 2.
 ἐκείνοις τοῖς χρόνοις.] 'At that date.'

καὶ δίδόντα.] 'That is, he offered them.'

καταβραβευθέντα.] Late Greek, though *βραβεύω* is Classical. The idea of witnesses pronouncing the decision of a court utterly unjust is strange to us.

94. This law has no relevance to the case. Ulpian seems to have commented on a different law.

ἐπειδὴ δ' ἔλονται.] So Reiske for *ἐπειδὴν βούλωνται*.

95 Κάλει δὴ καὶ τὸν Στράτωνα αὐτὸν τὸν τοιαῦτα πε- 26. a.
πονθότα· ἐστάναι γὰρ ἐξέσται δῆπουθεν αὐτῷ.

Οὗτος, ὃ ἄνδρες Ἀθηναῖοι, πένης μὲν ἴσως ἐστίν, οὐ πονηρὸς δέ γε. οὗτος μέντοι πολίτης ὢν, ἐστρατευ-
μένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας καὶ δεινὸν οὐδὲν
εἰργασμένος, ἔστηκε νυνὶ σιωπῇ, οὐ μόνον τῶν ἄλλων
ἀγαθῶν τῶν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ
φθέγγασθαι ἢ ὀδύρασθαι· καὶ οὐδ' εἰ δίκαια ἢ ἄδικα
πέπονθεν, οὐδὲ ταῦτ' ἐξεστὶν αὐτῷ πρὸς ὑμᾶς εἰπεῖν.

96 καὶ ταῦτα πέπονθεν ὑπὸ Μειδίου καὶ τοῦ Μειδίου b.

πλούτου καὶ τῆς ὑπερφανίας παρὰ τὴν πενίαν καὶ
ἐρημίαν καὶ τὸ τῶν πολλῶν εἰς εἶναι. καὶ εἰ μὲν παρα-
βὰς τοὺς νόμους ἔλαβε τὰς πεντήκοντα δραχμὰς παρ'
2 αὐτοῦ, καὶ τὴν δίκην ἣν κατεδίητησεν ἀποδεδιτημένην
ἀπέφηεν, ἐπίτιμος ἂν ἦν καὶ οὐδὲν ἔχων κακὸν τῶν
ἴσων μετείχε τοῖς ἄλλοις ἡμῖν· ἐπειδὴ δὲ παρείδε πρὸς c.
τὰ δίκαια Μειδίαν, καὶ τοὺς νόμους μᾶλλον ἔδεισε τῶν
ἀπειλῶν τῶν τούτου, τηνικαῦτα τηλικάυτη καὶ τοιαύτη 546

97 συμφορᾷ περιπέπτωκεν ὑπὸ τούτου. εἴθ' ὑμεῖς τὸν d.
οὕτως ὥμόν, τὸν οὕτως ἀγνώμονα, τὸν τηλικάυτας δίκας
λαμβάνοντα ὦν αὐτὸς ἠδικῆσθαι φησὶ μόνον (οὐ γὰρ
ἠδίκητό γε), τούτου ὑβρίζοντα λαβόντες εἰς τινα τῶν
πολιτῶν ἀφήσετε, καὶ μήθ' ἐορτῆς μήτε ἱερῶν μήτε
νόμου μήτ' ἄλλου μηδενὸς πρόνοιαν ποιούμενον οὐ κα-

95. Stratōn being ἄτιμος could not give evidence.

96. ὑπὸ Μειδίου.] Cf. § 1, πληγὰς ὑπ' αὐτοῦ λαβὼν, and below περιπέ-
πτωκεν ὑπὸ τούτου.

παρὰ τὴν πενίαν.] 'On account of his poverty' as in vulgar English
'along of.' Cf. Thuk. i. 141 § 9, καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν
οἴεται βλάψειν. Demosth. p. 465, παρὰ μὲν γὰρ τὰς ἐπὶ τῶν χορηγιῶν
δαπάνας ἡμέρας μέρος μικρὸν ἢ χάρις τοῖς θεωμένοις ὑμῶν, παρὰ δὲ τὰς τῶν εἰς
τὸν πόλεμον παρασκευῶν ἀφθονίας πάντα τὸν χρόνον ἢ σωτηρία πάσῃ τῇ πόλει.
So Pindar, Ol. ii. 65, κεινὰν παρὰ διαίταν, 'owing to lack of sustenance,' cf.
§ 61, παρὰ τούτο.

2. ἐπίτιμος ἂν ἦν.] 'He would (now) be.'

97. ἠδίκητό γε.] 'Whatever he has to complain of he had not been
unfairly treated.'

- 98 ταψηφιείσθε; οὐ παράδειγμα ποιήσετε; καὶ τί φήσετε, ε.
 ὦ ἄνδρες δικασταί; καὶ τίνα, ὦ πρὸς τῶν θεῶν, ἔξετ'
 εἰπεῖν πρόφασιν δικαίαν ἢ καλήν; ὅτι νῆ Δία ἀσελγῆς
 ἐστι καὶ βδελυρός; ταῦτα γὰρ ἐστι τάληθῃ· ἀλλὰ μι-
 σεῖν ὀφείλετ', ὦ ἄνδρες Ἀθηναῖοι, δήπου τοὺς τοιοῦτους
 2 μᾶλλον ἢ σώζειν. ἀλλ' ὅτι πλούσιός ἐστιν; ἀλλὰ
 τοῦτό γε τῆς ὕβρεως αὐτοῦ σχεδὸν αἴτιον εὐρήσετε ὅν,
 ὥστ' ἀφελεῖν τὴν ἀφορμὴν, δι' ἣν ὑβρίζει, προσήκει
 μᾶλλον ἢ σῶσαι διὰ ταύτην· τὸ γὰρ χρημάτων πολλῶν
 θρασὺν καὶ βδελυρὸν καὶ τοιοῦτον ἄνθρωπον εἶναι
 99 κύριον ἀφορμὴν ἐστὶν ἐφ' ἧς αὐτοὺς δεδωκέναι. τί 27.a.
 οὖν ὑπόλοιπον; ἐλεῆσαι νῆ Δία; παιδία γὰρ παραστή-
 σεται καὶ κλαήσει καὶ τούτοις αὐτὸν ἐξαιτησεται· τοῦτο γὰρ
 λοιπόν. ἀλλ' ἴστε δήπου ὅτι τοὺς ἀδίκως τι πάσχοντας,
 ὃ μὴ δυνήσονται φέρειν, ἐλεεῖν προσήκει, οὐ τοὺς ὧν
 2 πεποιήκασιν δεινῶν δίκην διδόντας. καὶ τίς ἂν ταῦτ' b.
 ἐλεήσειε δικαίως, ὁρῶν τὰ τοῦδε οὐκ ἐλεηθέντα ὑπὸ τούτου,
 ἃ τῇ τοῦ πατρὸς συμφορᾷ χωρὶς τῶν ἄλλων κακῶν οὐδ'
 ἐπικουρίαν ἐνοῦσαν ὀρᾷ. οὐ γὰρ ἐστὶν ὄφλημα ὃ τι
 χρῆ καταθέντα ἐπίτιμον γενέσθαι τουτονί, ἀλλ' ἀπλῶς
 οὕτως ἡτίμωται τῇ ρύμῃ τῆς ὀργῆς καὶ τῆς ὕβρεως τῆς 547c.
 100 Μειδίου. τίς οὖν ὑβρίζων παύσεται καὶ δι' ἃ ταῦτα
 ποιεῖ χρήματα ἀφαιρεθήσεται, εἰ τοῦτον μὲν ὥσπερ δεινὰ

98. νῆ Δία.] Cf. § 89.

2. τὴν ἀφορμὴν.] 'The vantage ground,' 'the substantial advantages.' Cf. § 137.

χρημάτων.] Genitive after κύριον.

δεδωκέναι.] 'To give once for all.' Cf. § 75 2.

99. Most edd. place a colon after νῆ Δία. Cf. § 89.

παιδία.] Cf. §§ 75, 186.

ὃ μὴ.] Cf. Madv. § 203.

2. τὰ τοῦδε.] Stratôn's children.

τῇ ρύμῃ.] 'The blast,' lit. 'the rush, torrent.'

100. χρήματα.] For the sentiment cf. §§ 98 2, 138, 152, 211.

εἰ τοῦτον μὲν.] Some edd., including Buttmann, omit μὲν and place a note of interrogation after ἐλεήσετε. With this reading, the ὃ' after τοῦτω must be apodotic, cf. Madv. § 188 Rem.

πάσχοντα ἐλεήσετε; εἰ δέ τις πένης, μηδὲν ἡδίκηκώς, ταῖς ἐσχάταις συμφοραῖς ἀδίκως ὑπὸ τούτου περιπέπτωκε, τούτῳ δ' οὐδὲ συνοργισθήσεσθε; μηδαμῶς. οὐδεὶς γάρ ἐστι δίκαιος τυγχάνειν ἐλέου τῶν μηδένα ἐλεούντων, οὐδὲ συγγνώμης τῶν ἀσυγγνωμόνων. [ἐγὼ γάρ d. οἶμαι πάντας ἀνθρώπους φέρειν ἀξιοῦν παρ' αὐτῶν εἰς

τούτῳ δ'.] This clause is the second member of the protasis, but the *μέν* which would regularly be answered by this *δ'*, is omitted in the *εἰ δέ τις* clause. Buttmann, however, less satisfactorily explains, *εἰ δὲ...τούτον* δὲ as answering to what should be a double *μέν* (cf. § 117), as though it were *εἰ μὲν τις δεινὰ ἡδίκηκε τούτον μὲν...ἐλεήσετε*.

οὐδὲ συνοργ.] For *οὐ* after *εἰ* in the second member of a 'bi-membered' protasis with indicative (*μή* a few times with future ind.) in accordance with 'a nearly never-failing rule' see Shilleto on Thuk. i. 121 § 7.

μηδαμῶς.] This is not a direct answer to the preceding question, but a deprecation of the conduct contemplated in the hypothetical clauses. Render the whole passage: 'Who then will cease from wanton insolence, in fact, who will be deprived of the wealth by means of which he practises such conduct (*ταῦτα* means *ὕβρισμα*) if on the one hand you pity the defendant just as if forsooth he were a victim, but if on the other hand, though a poor man has without having done any wrong been wrongfully plunged by the defendant into the most dire calamities, yet you do not even sympathise in his resentment? Far be it from you!' The irony of *ὥσπερ πάσχοντα* is accidental, not owing to the accusative, which is in agreement with *τούτον*; cf. § 79, *ὡς αὐτῶν ἤδη γιγνομένης*, contrast the accusative *absolute* § 36, *ὡς ὑμᾶς...ὀργιζομένους*. For *περιπέπτωκε ὑπὸ* cf. § 96 2.

101. The sentiment of this passage is very closely repeated, §§ 184 2, 185. I have enclosed the section in brackets to show that this is the most likely of the two variations to be superfluous. But there is sufficient difference in the verbiage to make it quite possible that the repetition of the metaphor was designed for effect. It is found again rather differently applied, Dêmsth. c. *Aristogit.* i. p. 776. Render: 'For I think that all men feel that they are paying mutually (*παρ' αὐτῶν αὐτοῖς*) for life a club-subscription in the whole course of their conduct—not that alone which they collect and to which definite persons become subscribers, but another also. For example, here am I for one, well-conducted towards all, compassionate, a benefactor to many; to such an one it behoves all to pay in the same coin if any crisis or urgent need confront him. Here is another, very violent, pitying no one, and absolutely regarding no one as a human being; it is fair that he should have to count upon payment in similar coin from each. You then have proved a contributor of such a subscription, and so ought in justice to have this subscription collected for yourself.'

φέρειν ἀξιοῦν.] Reiske would unwarrantably omit *ἀξιοῦν*. That it does not occur in the variation is to my mind evidence of genuineness rather than the reverse. I cannot agree that Dêmsthene thought well enough

τὸν βίον αὐτοῖς ἔρανον παρὰ πάνθ' ὅσα πράττουσιν,
 *οὐ τοῦτον μόνον, ὃν συλλέγουσι καὶ οὐ πληρωταὶ
 γίνονται τινες, ἀλλὰ καὶ ἄλλον*. οἷον, ἐγὼ τις οὐτοσί e.
 μέτριος πρὸς ἅπαντάς εἰμι, ἐλεήμων, εἰ ποιῶν πολλούς·
 ἅπασι προσήκει τῷ τοιούτῳ ταῦτα εἰσφέρειν, ἐάν του
 2 καιρὸς ἢ χρεία παραστῇ. ἕτερος οὐτοσί τις βίαιος,
 ὁμός, οὐδένα οὐτ' ἐλεῶν οὐθ' ὕλως ἄνθρωπον ἡγούμενος·
 τοῦτῳ τὰς ὁμοίας φορὰς παρ' ἐκάστου δίκαιον ὑπάρχειν.
 σὺ δὲ πληρωτῆς τοιούτου γεγωνὸς ἐράνου σεαυτῷ τοῦτον
 δίκαιος εἰ συλλέξασθαι.]

- 102 Ἠγοῦμαι μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ εἰ μηδὲν 28.a.
 ἔτ' ἄλλο εἶχον κατηγορεῖν Μειδίου, μηδὲ δεινότερα ἦν, ἃ
 μέλλω λέγειν ὧν εἶρηκα, δικαίως ἂν ὑμᾶς ἐκ τῶν εἰρημένων
 καὶ καταψηφίσασθαι καὶ τιμᾶν αὐτῷ τῶν ἐσχάτων. οὐ
 μὴν ἐνταῦθ' ἔστηκε τὸ πρᾶγμα, οὐδ' ἀπορήσειν μοι δοκῶ
 τῶν μετὰ ταῦτα· τοσαύτην ἀφθονίαν οὗτος πεποίηκε κατη-
 103 γοριῶν. ὅτι μὲν δὲ λιποταξίου γραφὴν κατεσκεύασε κατ' b.
 ἐμοῦ, καὶ τὸν τοῦτο ποιήσαντα ἐμισθώσατο, τὸν μιὰν καὶ

of mankind to say that 'all men are resolved to contribute' on the principle of reciprocity. In any case Meidias and his fellows are not included in πάντας ἀνθρώπους.

παρὰ πάνθ'.] Cf. § 1, παρὰ πᾶσαν τὴν χορηγίαν.

οὐ τοῦτον...ἄλλον.] Some edd. with Σ and other mss. omit these words.

πληρωταί.] This word in this special sense is explained by φέρων φορὰν πλήρη, Dēm. p. 776. It appears that the members of a benefit-club, such as the orator alludes to, did not pay up their subscriptions regularly, but subscribed to a 'collection' whenever a member became entitled to draw. To draw from a fund supported by regularly paid up subscriptions would hardly be συλλέγεσθαι.

παραστῇ.] Cf. § 73. Of course τοῦ καιρός, κ.τ.λ. is lit. 'occasion for or need of any (money).'

2. τις βίαιος.] Cf. § 83, πένης...τις; Soph. Oed. R. 618, ταχύς τις χωρῇ.

102. τῶν ἐσχάτων.] Genitive of amount, value. Cf. § 152.

οὐ μὴν ἐνταῦθ'.] The story of the quarrel has been brought up to the time of the offence for which Meidias is on his trial. 'However the matter has not stopped there.' Since the committal of the offence he has aggravated it by fresh enormities, προσεξείργασται, § 107.

ἀφθονίαν.] A superabundance of grounds for accusation.

103. κατεσκεύασε.] Cf. § 92.

λίαν εὐχερῇ, τὸν κοινορτόν, Εὐκτῆμονα, ἑάσω. καὶ γὰρ οὐτ' ἀνεκρίνατο ταύτην ὁ συκοφάντης ἐκείνος, οὐθ' οὗτος οὐ- 548
 δενὸς ἔνεκα αὐτὸν ἐμισθώσατο, πλὴν ἵν' ἐκκέειτο πρὸ τῶν
 2. "Ἐπωνύμων, καὶ πάντες ὁρῶεν Εὐκτῆμων Λουσιεὺς ἐγρά- c.
 ψατο Δημοσθένην Παιανίεα λιποταξίου," καὶ μοι δοκεῖ
 καὶν προσγράψασθαι τοῦθ' ἡδέως, εἴ πως ἐνῆν, ὅτι Μειδίου
 μισθωσαμένου γέγραπται. ἀλλ' ἐὼ τοῦτο· ἐφ' ἧ γὰρ ἐκείνος
 ἡτίμωκεν αὐτὸν οὐκ ἐπεξελθὼν, οὐδεμιᾶς ἔγωγ' ἔτι προσ-
 104 δέομαι δίκης, ἀλλ' ἱκανὴν ἔχω. ἀλλ' ὁ καὶ δεινόν, ἃ 29. a.
 ἄνδρες Ἀθηναῖοι, καὶ σχέτλιον καὶ κοινὸν ἔμοιγ' ἀσέβημα,
 οὐκ ἀδίκημα μόνον τούτῳ πεπραῆχθαι δοκεῖ, τοῦτ' ἐρῶ. τῷ
 γὰρ ἀθλίῳ καὶ ταλαιπώρῳ κακῆς καὶ χαλεπῆς συμβάσεως
 αἰτίας Ἀριστάρχῳ τῷ Μόσχου, τὸ μὲν πρῶτον, ὃ ἄνδρες
 Ἀθηναῖοι, κατὰ τὴν ἀγορὰν περιῶν ἀσεβεῖς καὶ δεινοὺς
 λόγους ἐτόλμα περὶ ἐμοῦ λέγειν, ὡς ἐγὼ τὸ πράγμα εἰμι
 2 τοῦτο δεδρακώς· ὡς δ' οὐδὲν ἦννε τούτοις, προσελθὼν b.
 τοῖς ἐπ' ἐκείνον ἄγουσι τὴν αἰτίαν τοῦ φόνου, τοῖς τοῦ
 τετελευτηκότος οἰκείοις, χρήμαθ' ὑπισχνεῖτο δώσειν εἰ τοῦ
 πράγματος αἰτιῶντο ἐμέ, καὶ οὐτε θεοὺς οὐθ' ὅσιαν οὐτ'
 ἄλλο οὐδὲν ἐποιήσατ' ἐμποδὼν τοιούτῳ λόγῳ, οὐδ' ὥκνη-
 105 σεν. ἀλλ' οὐδὲ πρὸς οὓς ἔλεγεν αὐτοὺς ἡσχύνθη, εἰ c.

ἀνεκρίνατο.] Sc. γραφὴν. 'He did present himself at the preliminary hearing. (ἀνάκρισις).'

πρὸ τῶν Ἐπωνύμων.] We here learn the place and form for publishing the particulars of an action by the prosecutor. Cf. § 25, note on λαχεῖν. The statues, in the agora, of the Heroes Ἐρδῶνυμι are meant.

2. γέγραπται.] Perf. Mid. cf. § 130, γέγραμμαι.

ἡτίμωκεν.] The lightest kind of ἀτιμία befel a citizen who dropped a criminal charge or failed to get a fifth part of the votes at the trial.

104. ἔμοιγ'.] 'In my opinion at least.' We may understand ἐμοὶ with δοκεῖ, but ἔμοιγ' must be taken with κοινὸν ἀσέβημα.

Ἀριστάρχῳ.] For the parties in this affair cf. § 116.

πραῆμα.] Euphemistic for φόνον. Cf. § 114.

2. ἐποιήσατ' ἐμποδὼν.] 'He let...nor anything else stand in the way of this infamous proposal.' Cf. Xen. *Cyropaed.* iv. 2. 46, ὄλβον δὲ ὅλον πειρώμενοι θηράν, εἰ ἐμποδὼν τι ποιησαίμεθα γενέσθαι ἡμῖν, οὐκ ἂν πρέποντα ἡμῖν δοκοῖμεν ποιεῖν.

105. εἰ.] Cf. Madv. § 194 c. Render αὐτοὺς 'the very presence of.'

τοιοῦτο κακὸν καὶ τηλικούτον ἀδίκως ἐπάγει τῷ, ἀλλ' ἓνα ὅρον θέμενος παντὶ τρόπῳ με ἀνελεῖν, οὐδὲν ἑλλείπειν ᾧετο δεῖν, ὡς δέον, εἴ τις ὑβρισθεὶς ὑπὸ τούτου δίκης ἀξιοὶ τυχεῖν καὶ μὴ σιωπᾶ, τοῦτον ἐξόριστον ἀνηρῆσθαι
 2 καὶ μηδαμῇ παρεθῆναι, ἀλλὰ καὶ λιποταξίου γραφὴν ἡλωκέναι καὶ ἐφ' αἵματι φεύγειν καὶ μόνον οὐ προση- 549
 λῶσθαι. καίτοι ταῦθ' ὅταν ἐξελεγχθῇ ποιῶν πρὸς οἷς 30. a
 ὑβριζέ με χορηγοῦντα, τίνος συγγνώμης ἢ τίνος ἐλέου
 106 δικαίως τεύζεται παρ' ὑμῶν; ἐγὼ μὲν γὰρ αὐτόν, ὧ b.
 ἄνδρες Ἀθηναῖοι, νομίζω αὐτόχειρά μου γεγενῆσθαι τού-
 τοις τοῖς ἔργοις, καὶ τότε μὲν τοῖς Διονυσίοις τὴν παρα-
 σκευὴν καὶ τὸ σῶμα καὶ τὰναλῶμαθ' ὑβρίζειν, νῦν δὲ
 τούτοις οἷς ἐποίει καὶ διεπράττετο ἐκείνᾳ τε καὶ τὰ λοιπὰ
 πάντα, τὴν πόλιν, τὸ γένος, τὴν ἐπιτιμίαν, τὰς ἐλπίδας.
 2 εἰ γὰρ ἐν ᾧ ἐπεβούλευσε κατώρθωσεν, ἀπάντων ἂν
 ἀπεστερήμην ἐγὼ καὶ μηδὲ ταφῆναι προσυπῆρχεν οἴκοι
 μοι. διὰ τί, ἄνδρες δικασταί; εἰ γάρ, ἐάν τις παρὰ c.
 πάντας τοὺς νόμους ὑβρισθεὶς ὑπὸ Μειδίου βοηθεῖν αὐτῷ
 πειράται, ταῦτα καὶ τοιαῦθ' ἕτερ' αὐτῷ παθεῖν ὑπάρξει,
 προσκυνεῖν τοὺς ὑβρίζοντας ὥσπερ ἐν τοῖς βαρβάροις,

ὡς δέον.] 'Just as if it were imperative that,' Madv. § 182. The irony is accidental, cf. § 100, ὥσπερ δεινὰ πάσχοντα, because the accus. absol. δέον is a normal construction.

παρεθῆναι.] Note the aorist after the negative between the perfects.

ἐφ' αἵματι.] 'To be tried on a capital charge.' The prep. here means 'at hazard of,' cf. Pind. *Pyth.* iv. 186.

106. καὶ τότε μὲν.] 'And that whereas then he only...νῦν δὲ by his more recent proceedings he actually'; cf. § 102 2, οὐ μὴν ἐνταῦθ'.

τὴν πόλιν.] 'My enjoyment of my city, of my family,' as opposed to exile, not 'jus civitatis,' which comes under τὴν ἐπιτιμίαν.

2. ἐν.] Accusative after κατώρθωσεν.

καὶ μηδὲ ταφ.] 'And I should have been moreover (προσ-) doomed not even to have been buried at home.'

διὰ τί;] The orator asks indignantly, 'Why is this?' That is, 'Will you tolerate such conduct?' Schaefer takes the question to be 'Why has Meidias done this?' getting the implied answer from below, ὅτι φεύγῃ προσκυνεῖν τὸν οὕτως ἀσελγῶς ὑβρίζοντα.

107 οὐκ ἀμύνεσθαι κράτιστον ἔσται. ἀλλὰ μὴν ὡς ἀληθῆ 31.a.
λέγω καὶ προσεξείργασται ταῦτα τῷ βδελυρῷ τούτῳ καὶ
ἀναιδεῖ, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ. [Διονύσιος Ἀφιδναῖος, Ἀντίφιλος
Παιανιεύς διαφθαρέντος Νικοδήμου τοῦ οἰκείου ἡμῶν
βιαίῳ θανάτῳ ὑπὸ Ἀριστάρχου τοῦ Μόσχου ἐπεξῆμην
2 τοῦ φόνου τὸν Ἀρίσταρχον. αἰσθόμενος δὲ ταῦτα Μειδίας
ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, ᾧ μαρτυροῦμεν, ἔπει-
θεν ἡμᾶς διδοὺς κέρματα τὸν μὲν Ἀρίσταρχον ἀθῶον
ἀφεῖναι, Δημοσθένεια δὲ τὴν γραφὴν τοῦ φόνου παραγρά-
ψασθαι.]

Λαβὲ δὴ μοι τὸν περὶ τῶν δώρων νόμον.

b.

550

108 Ἐν ὅσῳ δὲ τὸν νόμον, ᾧ ἄνδρες Ἀθηναῖοι, λαμβάνει,
βούλομαι μικρὰ πρὸς ὑμᾶς εἰπεῖν, δεηθεῖς ὑμῶν ἀπάντων
πρὸς Διὸς καὶ θεῶν, ᾧ ἄνδρες δικασταί. περὶ πάντων
ὧν ἂν ἀκούητε, τοῦθ' ὑποθέντες ἀκούετε τῇ γνώμῃ, τι
ἂν, εἴ τις ἔπασχε ταῦθ' ὑμῶν, ἐποίει, καὶ τίς ἂν εἶχεν
2 ὀργὴν ὑπὲρ αὐτοῦ πρὸς τὸν ποιοῦντα. ἐγὼ γὰρ ἐνηνοχῶς c.
χαλεπῶς ἐφ' οἷς περὶ τὴν λειτουργίαν ὑβρίσθην, ἔτι

107. τὸν Ἀρίσταρχον.] For the rare accusative of the defendant
after ἐπέξιμι, 'I prosecute,' cf. Antiphōn, p. 112, ἐπειδὴ τάχιστα αὐτοῖς
ἐπηγγέλθη ὅτι ἐπεξίοιμι τοῦ πατρὸς τὸν φονέα. For the usual dative cf.
ὅπως ἐπέξει τῷ μαρῷ καὶ μὴ διαλύσει, § 216.

διδούς.] 'Offering,' lit. 'being for giving,' cf. §§ 85 *fin.*, 151 2.

ἀφεῖναι.] The technical word for the natural avenger of blood
releasing the homicide from the penalties of blood-guiltiness, cf. Soph.
Oed. R. 707, Antiphōn, *Or.* 2 § 2.

παραγράφασθαι.] 'To get the name in the indictment changed to
that of Demosthenes,' Δημοσθένεια is *dativus incommodi*. Aristarchos'
name was to be erased, and Demosthenes' placed by the erasure as an
emendation, cf. παραποιέω. In composition παρα- sometimes means
'falsely' and it may have this force here.

δώρων.] The variant δωρεῶν is clearly wrong, as δωρεὰ means 'grant'
not 'bribe,' with Demosthenes.

108—113, θρηγνών.] An anticipation of the peroration adroitly
thrown in, as if it were *impromptu*, to fill up the pause while the clerk of
the court gets the law.

108. δεηθείς.] Participle to εἰπεῖν describing the nature of the μικρά.
Most editors place a colon only at δικασταί.

- πολλῷ χαλεπώτερον, ὦ ἄνδρες Ἀθηναῖοι, τούτοις τοῖς μετὰ
 109 ταῦτα ἐνήνοχα καὶ μᾶλλον ἡγανάκτηκα. τί γὰρ ὡς d.
 αἰληθῶς πέρας ἂν φήσειέ τις εἶναι κακίας καὶ τίν' ὑπερ-
 βολὴν ἀναιδείας καὶ ὀμότητος καὶ ὕβρεως, ἄνθρωπος εἰ
 ποιήσας δεινὰ νῆ Δία καὶ πολλὰ ἀδίκως τινά, ἀντὶ τοῦ
 ταῦτ' ἀναλαμβάνειν καὶ μεταγιγνώσκειν, πολλῷ δεινότερα
 ὕστερον ἄλλα προσεξεργάζοιτο, καὶ χρῶτο τῷ πλουτεῖν
 μὴ ἐπὶ ταῦτα ἐν οἷς μηδένα βλάπτων αὐτὸς ἄμεινόν τι
 τῶν ἰδίων θήσεται, ἀλλ' ἐπὶ τὰναντία ἐν οἷς ἀδίκως
 ἐκβαλὼν τινα καὶ προπηλακίσας αὐτὸν εὐδαιμονιεῖ τῆς
 110 περιουσίας; ταῦτα τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, πάντα e.
 τούτῳ πέπρακται κατ' ἐμοῦ. καὶ γὰρ αἰτίαν ἐπήγαγέ
 μοι φόβου ψευδῆ καὶ οὐδὲν ἐμοὶ προσήκουσαν, ὡς τὸ
 πρᾶγμα αὐτὸ ἐδήλωσε, καὶ γραφὴν λιποταξίου με ἐγρά- f.
 ψατο τρεῖς αὐτὸς τάξεις λελοιπῶς, καὶ τῶν ἐν Εὐβοίᾳ
 πραγμάτων (τουτὶ γὰρ αὖ μικροῦ παρήλθ' ἐμὲ εἰπεῖν),
 ὃ Πλούταρχος ὁ τούτου ξένος καὶ φίλος διεπράξατο, ὡς
 ἐγὼ αἰτιὸς εἰμι, κατεσκεύαζε πρὸ τοῦ τὸ πρᾶγμα γενέσθαι
 111 πᾶσι φανερόν διὰ Πλουτάρχου γεγονός. καὶ τελευτῶν g.
 (βουλεύειν μου λαχόντος δοκιμαζομένου κατηγορεῖ, καὶ τὸ 551

109. ὑπερβολήν.] 'Further lengths in shamelessness,' &c.

προσεξεργάζοιτο.] Cf. § 102 2, note on οὐ μὴν.

110. Plutarchos was tyrant of Eretria. He had in b.c. 349 asked for aid against Philip from the Athenians. They, against Dēmōsthenes' advice, sent a force over under Phōkiōn and Hēgēsilaos, with which after all the Euboeans would have nothing to do, so the affair was a *fiasco*. If the date b.c. 349 be correct, the evidence (§ 82) that eight years had elapsed since Dēmōsthenes had got the right to distrain can hardly be authentic, unless we suppose about seven years to have elapsed between the *δίκη κακῆγορίας* and the *δίκη ἐξούλης*. It is natural to suppose that the eight years would be reckoned from the time of the action against Aphobos, b.c. 464. Cf. Dēmōsth. *De Pace*, p. 58.

111. κατηγορεῖ.] 'He was for bringing a criminal charge against me'; i.e. he tried to get Nikodēmos' friends to charge Dēmōsthenes. The words ὣν οὐδὲν ἐμοὶ προσήκε, recalling οὐδὲν ἐμοὶ προσήκουσαν, show that the same charge is meant. In order to bring it in twice, at the beginning and end of the period, he interrupts his enumeration in order of gravity by pretending he had nearly forgotten about the affair of Euboea, and from that gets back in chronological order (τελευτῶν) to the false charge of murder.

- πράγμα εἰς ὑπέρδεινόν μοι περιέστη· ἀντὶ γὰρ τοῦ δίκην ὑπὲρ ὧν ἐπεπόνθειν λαβεῖν, δοῦναι πραγμάτων ὧν οὐδὲν ἐμοὶ προσῆκε δίκην ἐκινδύνεον. καὶ ταῦτα πάσχω ἐγώ, καὶ τοῦτον τὸν τρόπον ὃν διεξέρχομαι νυνὶ πρὸς ὑμᾶς ἐλαυνόμενος, οὐκ ὧν οὔτε τῶν ἐρημοτάτων οὔτε τῶν ἀπόρων κομιδῇ, οὐκ ἔχω, ὧ ἄνδρες Ἀθηναῖοι, ὅ τι
- 112 χρὴ ποιῆσαι. εἰ γὰρ εἰπεῖν τι καὶ περὶ τούτων ἤδη h. δεῖ, οὐ μέτεστι τῶν ἴσων οὐδὲ τῶν ὁμοίων, ὧ ἄνδρες Ἀθηναῖοι, πρὸς τοὺς πλουσίους τοῖς λοιποῖς ἡμῶν, οὐ μέτεστιν, οὐ· ἀλλὰ καὶ χρόνοι τούτοις τοῦ τὴν δίκην ὑποσχεῖν, οὓς ἂν αὐτοὶ βούλωνται, δίδονται, καὶ τὰδικήματα ἔωλα τὰ τούτων ὡς ὑμᾶς καὶ ψυχρὰ ἀφικνεῖται, τῶν δ' ἄλλων ἡμῶν ἕκαστος, ἅν τι συμβῇ, πρόσφατος κρίνεται. καὶ μάρτυρές εἰσιν ἑτοιμοὶ τούτοις καὶ συνήγοροι πάντες καθ' ἡμῶν εὐτρεπεῖς· ἐμοὶ δὲ οὐδὲ τάλληθῇ
- 113 μαρτυρεῖν ἐθέλοντας ὁρᾶτ' ἐνίους. ταῦτα μὲν οὖν ἀπείποι 32. a. τις ἂν, οἶμαι, θρηνῶν. τὸν δὲ νόμον μοι λέγ' ἐφεξῆς, ὥσπερ ἡρξάμην λέγων.
- NOMOS. [Εάν τις Ἀθηναίων λαμβάνῃ παρά τινος, ἢ αὐτὸς διδῶ ἑτέρῳ, ἢ διαφθείρῃ τινὰς ἐπαγγελλόμενος, ἐπὶ βλάβῃ τοῦ δήμου καὶ ἰδίᾳ τινὸς τῶν πολιτῶν, τρόπῳ ἢ μηχανῇ ἡτινιοῦν, ἄτιμος ἔστω καὶ παῖδες καὶ τὰ ἐκείνου.]
- 114 Οὕτω τοίνυν οὗτός ἐστιν ἀσεβὴς καὶ μιαρὸς καὶ πᾶν b. ἂν ὑποστάς εἰπεῖν καὶ πράξαι, εἰ δ' ἀληθὲς ἢ ψεῦδος ἢ

112. χρόνοι.] 'Delays,' cf. § 82.

ἔωλα.] 'Stale' may be for *FeFol-* or *FeFωλ-* connected with *εὐρώς* for *ἐφαρως*. This and *πρόσφατος*, 'fresh killed' (*πέφνον*) are, as Holmes says, metaphors from the larder.

ὁρᾶτ'.] Probably alluding to the evidence of Nikodēmos' kinsmen, in which Meidias' offer of money is spoken lightly of, § 107.

113. ἀπείποι.] So Σ. Other mss. *ᾶ εἴποι* or *εἴποι*. 'Might lament till he dropped.'

ἡρξάμην.] 'As I said before this digression.' Cf. § 107 *fin*.

114. ἂν ὑποστάς.] Equiv. to *οἷος ἂν ὑποσταίῃ*, 'the sort of man not to stick at saying or doing anything, but as to whether.....nay,

- πρὸς ἐχθρὸν ἢ φίλον ἢ τὰ τοιαῦτα, ἀλλ' οὐδ' ὅτι οὖν
 διορίζων, ὥστ' ἐπαιτιασάμενός με φόνου καὶ τοιοῦτο 552
 πρᾶγμα ἐπαγαγὼν εἶασε μὲν με εἰσιτήρια ὑπὲρ τῆς
 βουλῆς ἱεροποιῆσαι καὶ θῦσαι καὶ κατάρξασθαι τῶν
 115 ἱερῶν ὑπὲρ ὑμῶν καὶ ὅλης τῆς πόλεως, εἶασε δ' ἀρχι-
 θεωροῦντα ἀγαγεῖν τῷ Διὶ τῷ Νεμείῳ τὴν κοινὴν ὑπὲρ
 τῆς πόλεως θεωρίαν, περιεῖδε δὲ ταῖς σεμναῖς θεαῖς
 ἱεροποιὸν αἰρεθέντα ἐξ Ἀθηναίων ἀπάντων τρίτον αὐτὸν
 2 καὶ καταρξάμενον τῶν ἱερῶν. ἄρ' ἂν, εἰ γ' εἶχε στυγμὴν c.
 ἢ σκιὰν τούτων ὧν κατεσκεύαζε κατ' ἐμοῦ, ταῦτ' ἂν
 εἶασεν; ἐγὼ μὲν οὐκ οἶμαι. οὐκοῦν ἐξελέγχεται τούτοις
 ἐναργῶς ὕβρει ζητῶν με ἐκβάλλειν ἐκ τῆς πατρίδος.
 116 Ἐπειδὴ τοίνυν τοῦτο τὸ πρᾶγμα οὐδὲ καθ' ἐν πανταυχῇ d.
 στρέφων οἷός τ' ἦν ἀγαγεῖν ἐπ' ἐμέ, φανερώς ἤδη δι'
 ἐμὲ τὸν Ἀρίσταρχον ἐσυκοφάντει. καὶ τὰ μὲν ἄλλα
 σιωπῶ· τῆς δὲ βουλῆς περὶ τούτων καθημένης καὶ
 σκοπομένης, παρελθὼν οὗτος “ἀγνοεῖτ’” ἔφη “ὦ βουλὴ
 τὸ πρᾶγμα; καὶ τὸν αὐτόχειρα ἔχοντες” λέγων τὸν

not even caring at all.' Cf. Plato, *Apol.* 39 A, ἐάν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν. In our passage καὶ πρᾶξι is otiose and has nothing to do with ἀληθές. The ellipse before the favourite formula ἀλλ' οὐδ' ὅτι οὖν is 'I do not say (caring) little.' Observe the art of this passage. Because Meidias had tried to prevent Dēmosthenes becoming a member of the βουλὴ, the fact that he desisted from further molestation is turned to his discredit.

πρᾶγμα.] Euphemistic for αἰτίαμα. Cf. § 104.

εἶασε μὲν.] For repetition of a word with μὲν...δέ cf. § 3.

εἰσιτήρια.] The sacrifice offered at the shrine of Athēnē Prytanitis by the prytaneis before the βουλὴ deliberated.

115. ἀρχιθεωροῦντα.] The architheōria, presidency of a religious embassy, was a minor leiturgia.

2. εἶχε.] 'He had possessed,' 'there had really been.'

116. οὐδὲ καθ' ἐν.] 'Not even in one single respect.' More emphatic than κατ' οὐδέν.

στρέφων.] Metaphor from the twists and turns of a wrestler.

φανερώς ἤδη δι' ἐμέ.] 'At last, manifestly on my account, he took to getting up a case against.' This Aristarchos was an intimate friend of Dēmosthenes, while the murdered Nikodēmos was a friend of Eubulos, one of Dēmosthenes' political opponents. Most mss. give δι' ἐμοῦ, so Zür. edd., sacrificing either sense or grammar.

- Ἀρίσταρχον “μέλλετε καὶ ζητεῖτε καὶ τετύφωσθε; οὐκ ἀποκτενεῖτε; οὐκ ἐπὶ τὴν οἰκίαν βαδιεῖσθε; οὐχὶ συ-
 117 λήψεσθε;” καὶ ταῦτ’ ἔλεγεν ἡ μιὰ καὶ ἀναιδὴς αὕτη
 κεφαλὴ ἐξεληλυθὼς τῇ προτεραίᾳ παρ’ Ἀριστάρχου, καὶ
 χρώμενος ὥσπερ ἂν ἄλλος τις αὐτῷ (τὰ πρὸ τούτου, καί,
 ὅτ’ ἡτύχει, πλείστα παρεσχηκότος ἐκείνου πράγματά
 μοι περὶ τῶν πρὸς τούτον διαλλαγῶν. εἰ μὲν οὖν εἰργ- 33. a.
 ἄσθαι τι τούτων ἐφ’ οἷς ἀπόλωλεν ἡγούμενος τὸν
 Ἀρίσταρχον καὶ πεπιστευκὸς τοῖς τῶν αἰτιασαμένων
 118 λόγοις ταῦτ’ ἔλεγε, χρῆν μὲν οὐδ’ οὕτως· μετρία γὰρ 553
 δίκη παρὰ τῶν φίλων ἐστίν, ἂν τι δοκῶσι πεποιηκέναι
 δεινόν, μηκέτι τῆς λοιπῆς φιλίας κοινωνεῖν, τὸ δὲ τιμω-
 ρεῖσθαι καὶ ἐπεξιέναι τοῖς πεπονθόσι καὶ τοῖς ἐχθροῖς παρα-
 2 λείπεται· ὅμως δ’ ἔστω τούτῳ γε συγγνώμη. εἰ δὲ ἄλῶν b.

καὶ τετύφωσθε.] ‘As if you were bemused.’ The general condition is coupled to its particular effects.

ἀποκτενεῖτε.] Meidias puts the main idea first and then goes back to the first steps towards its execution.

117. ἐξεληλυθώς.] Agreement with κεφαλὴ (κατὰ σύνεσιν).

ὥσπερ ἂν.] Sc. *χρῶτο*, or better, say that the *ἂν* indicates that the speaker’s idea of the comparison is vague; ‘pretty much as anyone else.’ Here *χρώμενος*=‘associating with him.’

εἰ μὲν οὖν.] This *μὲν* is answered by *χρῆν μὲν*, the last *μὲν* marking the first apodosis of two opposed conditional sentences, of which the second sentence has *δὲ* in the protasis answering the first *μὲν* and answered by a *δὲ* in the apodosis. Here we have only the first *δέ*, thus—*εἰ μὲν οὖν.....χρῆν μὲν..... εἰ δὲ ἄλῶν.....πῶς οὐ;* the clause *ὅμως δ’ ἔστω... συγγνώμη* being a parenthesis. Cf. Herod. 3. 108, Xenoph. *Oec.* 4. 7. Buttmann quotes for double *μὲν*, thus followed by double *δέ*, Plato, *Meno* p. 94 c, *Alcib.* 1. p. 108 E, Isokratēs, *De Pace*, 17, *Areop.* 18, Xenoph. *Oec.* 4. 8, Herod. 2. 42, &c.

χρῆν.] ‘Not even on this assumption ought he (to have acted so).’ For *χρῆν* in apodosis cf. Goodwin § 49 2, note 3 (a).

118. δίκη παρά.] ‘For it is a reasonable penalty (to exact) from friends.’

μηκέτι.] For the general negative cf. § 8, *συμφέρει μηδενὶ μηδὲν ἐξείναι τοιοῦτο ποιεῖν*, § 221, *πεπιστευκε μηδένα ἔλξειν*.

τῆς λοιπῆς φιλίας.] A notable instance of the use of an adjective with adverbial force.

τούτῳ γε.] The particle puts Meidias outside the pale of decent society. ‘We could have excused’ says the orator ‘such an utterly unprincipled fellow as the defendant denouncing his own familiar friend if he were really guilty, though we should condemn this in anybody else.’

- μὲν κοινωνήσας καὶ ὁμωρόφιος γιγνόμενος ὥς οὐδὲν εἰργασ-
 μένῳ φανήσεται, λέγων δὲ καὶ καταιτιώμενος ταῦθ' ἔνεκα
 τοῦ συκοφαντεῖν ἐμέ, πῶς οὐ δεκάκις, μᾶλλον δὲ μυριάκις
 119 δίκαιός ἐστ' ἀπολωλέναι; ἀλλὰ μὴν ὥς ἀληθῆ λέγω, c.
 καὶ τῇ μὲν προτεραίᾳ, ὅτε ταῦτ' ἔλεγεν, εἰσεληλύθει καὶ
 διείλεκτο ἐκείνῳ, τῇ δ' ὑστεραίᾳ πάλιν (τοῦτο γάρ, τοῦτο
 οὐκ ἔχον ἐστὶν ὑπερβολὴν ἀκαθαρσίας, ἄνδρες Ἀθηναῖοι),
 εἰσελθὼν οἴκαδε ὥς ἐκείνον καὶ ἐφεξῆς οὕτως καθι-
 ζόμενος, τὴν δεξιὰν ἐμβαλὼν, παρόντων πολλῶν, μετὰ
 τοὺς ἐν τῇ βουλῇ τούτους λόγους, ἐν οἷς αὐτόχειρα καὶ
 2 τὰ δεινότατ' εἰρήκει τὸν Ἀρίσταρχον, ὥμνυε μὲν κατ'
 ἐξωλείας μὴδὲν εἰρηκέναι περὶ αὐτοῦ φλαῦρον, καὶ οὐδὲν
 ἐφρόντιζεν ἐπιορκῶν, καὶ ταῦτα παρόντων τῶν συνει-
 δότων, ἡξίου δὲ καὶ πρὸς ἐμὲ αὐτῷ δι' ἐκείνου γίγνεσθαι
 τὰς διαλύσεις, τούτων τοὺς παρόντας ὑμῖν καλῶ μάρ-
 120 τυρας. καίτοι πῶς οὐ δεινόν, ὃ ἄνδρες Ἀθηναῖοι, μᾶλλον d.
 δὲ ἀσεβές, λέγειν ὥς φονεύς, καὶ πάλιν ὥς οὐκ εἴρηκε ταῦτ'

But even in him it is too much to accuse a friend, whom he knows to be innocent, to spite a third party. Render perhaps 'such an unnatural monster as the defendant.'

2. ἀλῶν.] MSS. λαλῶν without κοινωνήσας. Stephan. *Thesaur.* gives text from 'optimis et vetustissimis' edd.

γιγνόμενος.] Buttmann after two mss. γενόμενος, but the present is wanted. The sharing of salt denoted the beginning of intimacy, and so the aorist κοινωνήσας is appropriate. For ὥς cf. L. and S. s. v. c. i. 2.

119. προτεραία.] To defend the absence of ἡ scholars quote *Il.* xxi. 80, ἥως... ἥδε δυωδεκάτῃ ὅτ' ἐς Ἴλιον εἰλήλουθα. Observe that only two days are meant (cf. § 121) of which correlatively one is προτεραία, the other ὑστεραία, the denunciations in the βουλῇ having been made on the second day. Perhaps ὅτε ταῦτ' ἔλεγεν ought to come after ὑστεραία πάλιν (ὅτε=ῆ).

οὐκ ἔχον ἐστίν.] 'Is not a thing admitting of any further degree of depravity.' For construction cf. *Madv.* 180 d.

οὕτως.] 'Just next,' so § 71 2, οὕτως 'quite.'

2. ὥμνυε μὲν.] He not only swore to perdition... ἡξίου δὲ but actually demanded. Graphic imperfects.

κατ' ἐξωλείας.] A variation of the phrase 'to swear, make a vow (κατὰ) ὑπὸν the proposed victims' (dedicating by actual or suggested imposition of hands).

φλαῦρον.] 'Disparaging,' v. l. φαῦλον.

ἐπιορκῶν.] For the participial construction cf. *Madv.* § 178 a.

ἀπομύναται, καὶ φόνον μὲν ὀνειδίζειν, τούτῳ δ' ὁμωρόφιον γίγνεσθαι; καὶ μὲν ἀφ' ὧ τοῦτον ἐγὼ καὶ προδῶ τὴν ὑμετέραν καταχειροτονίαν, οὐδέν, ὥς ἔοικ', ἀδικῶ· ἂν δ' ἐπεξίω, *e.* λέλοιπα τὴν τάξιν, φόνου κοινωνῶ, δεῖ με ἀνηρπάσθαι. 554 ἐγὼ δ' αὖ τὸναντίον οἶμαι, εἰ τοῦτον ἀφήκα, λελοιπέναι μὲν, ὃ ἄνδρες Ἀθηναῖοι, τὴν τοῦ δικαίου τάξιν, φόνου δ' ἂν εἰκότως ἐμαυτῷ λαχεῖν· οὐ γὰρ ἦν μοι δήπου βιωτὸν 121 τοῦτο ποιήσαντι. ὅτι τοίνυν καὶ ταύτ' ἀληθῆ λέγω, κάλει 34. *a.* μοι καὶ τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ. [Λυσίμαχος Ἀλωπεκῆθεν, Δημέας Σου-
νιεύς, Χάρης Θορίκιος, Φιλήμων Σφήττιος, Μόσχος Παια-
νιεύς, καθ' οὓς καιροὺς ἡ εἰσαγγελία ἐδόθη εἰς τὴν βουλὴν
ὑπὲρ Ἀριστάρχου τοῦ Μόσχου, ὅτι εἴη Νικόδημον ἀπε-
κτονῶς, οἶδαμεν Μειδίαν τὸν κρινόμενον ὑπὸ Δημοσθένους,
ὃ μαρτυροῦμεν, ἐλθόντα πρὸς τὴν βουλὴν καὶ λέγοντα
μηδένα ἕτερον εἶναι τὸν Νικοδήμου φονέα, ἀλλ' Ἀρίσταρχον,
καὶ τοῦτον αὐτοῦ γεγονέναι αὐτόχειρα, καὶ συμβουλευόντα
τῇ βουλῇ βαδίζειν ἐπὶ τὴν οἰκίαν τὴν Ἀριστάρχου καὶ
3 συλλαμβάνειν αὐτόν. ταῦτα δ' ἔλεγε πρὸς τὴν βουλὴν *b.*
τῇ προτεραίᾳ μετ' Ἀριστάρχου καὶ μεθ' ἡμῶν συνδεδει-
πνηκώς. οἶδαμεν δὲ καὶ Μειδίαν, ὡς ἀπῆλθεν ἀπὸ τῆς
βουλῆς τούτους τοὺς λόγους εἰρηκώς, εἰσεληλυθότα πάλιν
ὡς Ἀρίσταρχον καὶ τὴν δεξιὰν ἐμβεβληκότα καὶ ὀμνύοντα
κατ' ἐξωλείας μηδὲν κατ' αὐτοῦ πρὸς τὴν βουλὴν εἰρηκέναι
φαῦλον, καὶ ἀξιούντα Ἀρίσταρχον ὅπως ἂν διαλλάξῃ
αὐτῷ Δημοσθένην.]

120. ἀφ' ὧ.] For sentiment cf. §§ 215, 216.

ἀφήκα.] 'If I had let him off I should be a deserter from...'; in *oratio recta* ἐλεόληπται (ἂν) cf. *Demosth.* p. 40, τοῦτο εἰ ἀπεκρίνω ἱκανῶς ἂν... ἐμεμαθήκη. The exact reason for *Demosthenes* inditing himself for murder. He distinctly claims credit for unselfishness in proceeding against *Meidias*, so he cannot mean that he might reasonably indite himself for complicity in taking his own life. He implies that *Meidias* is a potential murderer, and that by letting him off, he, *Demosthenes*, would become responsible for the murders he would be sure to commit in the future.

121. εἰσαγγελία.] Cf. *Introduct. to my Translation*, p. 11.

- 122 Τίς οὖν ὑπερβολή; τίς ὁμοία τῇ τούτου γέγονεν ἢ c.
 γένοιτ' ἂν πονηρία; ὃς ἄνδρα ἀτυχοῦντα, οὐδὲ αὐτὸν
 ἡδίκηκότα (ἐγὼ γὰρ φίλον), ἅμα συκοφαντεῖν ᾤετο δεῖν
 καὶ πρὸς ἐμὲ αὐτὸν διαλύειν ἡξίου, καὶ ταῦτ' ἔπραττε καὶ 555
 χρήματ' ἀνῆλiskeν ἐπὶ τῷ μετ' ἐκείνου καμὲ προσεκβαλεῖν
 ἀδίκως.
- 123 Τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκευάσμα, ὃ 35.a.
 ἄνδρες Ἀθηναῖοι, τὸ τοῖς ὑπὲρ αὐτῶν ἐπεξιούσι δικαίως
 ἔτι πλείω περιστάναι κακά, οὐκ ἐμοὶ μὲν ἄξιόν ἐστ'
 ἀγανακτεῖν καὶ βαρέως φέρειν, ὑμῖν δὲ τοῖς ἄλλοις παριδεῖν,
 2 πολλοῦ γε καὶ δεῖ, ἀλλὰ πᾶσιν ὁμοίως ὀργιστέον, ἐκ-
 λογιζομένοις καὶ θεωροῦσιν ὅτι τοῦ μέν, ὃ ἄνδρες Ἀθηναῖοι,
 ῥαδίως κακῶς παθεῖν ἐγγύτατα ἡμῶν εἰσιν οἱ πενέστατοι
 καὶ ἀσθενέστατοι, τοῦ δ' ὑβρίσαι καὶ τοῦ ποιήσαντας μὴ b.
 δοῦναι δίκην, ἀλλὰ τοὺς ἀντιπαρέξοντας πράγματα μισθώ-
 124 σασθαι, οἱ βδελυροὶ καὶ χρήματ' ἔχοντες. οὐ δὲ δὴ δεῖ
 παρορᾶν τὰ τοιαῦτα, οὐδὲ τὸν ἐξείργοντα δέει καὶ φόβῳ τὸ
 δίκην ὦν ἂν ἡμῶν ἀδικηθῇ τις λαμβάνειν παρ' αὐτοῦ, ἄλλο
 τι χρή νομίζειν ποιεῖν ἢ τὰς τῆς ἰσηγορίας καὶ τὰς τῆς
 2 ἐλευθερίας ἡμῶν μετουσίας ἀφαιρεῖσθαι. ἐγὼ μὲν γὰρ c.
 ἴσως διεωσάμην, καὶ ἄλλος τις ἂν, ψευδῇ λόγον καὶ συκο-
 φαντίαν, καὶ οὐκ ἀνῆρπασμαι· οἱ δὲ πολλοὶ τί ποιήσετε, ἂν
 μὴ δημοσίᾳ πᾶσι φοβερὸν καταστήσετε τὸ εἰς ταῦτα ἀπο-
 125 χρήσθαι τῷ πλουτεῖν; δόντα λόγον καὶ ὑποσχόντα κρίσιν d.

122. αὐτόν.] Strictly this should be αὐτόν, but cf. §§ 124, 142, 221.

123. ἐμοὶ μὲν.] Cf. § 15 for μὲν...δὲ = 'though...yet.'

2. ἐγγύτατα.] Rather like our colloquial 'most in the way of.'

124. ἰσηγορίας.] The right of speaking in courts and assemblies.

καὶ ἄλλος τις ἂν.] Sc. διεώσατο rather than διώσαιο. But better still, sc. either or both; just as our elliptical 'and so might any one else' may imply 'do' or 'have done,' and may be in fact quite out of relation to time.

125. The sense of the passage is 'if one is accused one ought to stand a trial, and then, but not before (τότ' = τότε ἡδη), to take vengeance on those who have taken proceedings if they be unjustifiable, aye, even in that case, if one's accusers are seen to be without justification, one

περὶ ὧν ἂν τις ἐγκαλῇ, τότε ἀμύνεσθαι τοὺς ἀδίκως ἐφ' αὐτὸν ἐλθόντας χρή, καὶ τότε, ἂν ἀδικοῦντας ὅρα τις, οὐ προαναρπάζειν, οὐδ' ἐπάγουτ' αἰτίας ψευδεῖς ἄκριτον ζητεῖν ἀποφεύγειν, οὐδ' ἐπὶ τῷ διδόναι δίκην ἀσχάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ ἀρχῆς ἀσελγὲς μηδέν.

- 126 "Ὅσα μὲν τοίνυν εἷς τε τὴν λειτουργίαν καὶ τὸ σώμ' 36.a.
 ὑβρίσθην, καὶ πάντ' ἐπιβουλεύομενος τρόπον καὶ πάσχων
 κακῶς ἐκπέφευγα, ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι, καὶ παρα- 556
 λείπω δὲ πολλὰ· οὐ γὰρ ἴσως ῥάδιον πάντ' εἰπεῖν. ἔχει
 2 δ' οὕτως. οὐκ ἔσθ' ἐφ' ὅτῳ τῶν πεπραγμένων ἐγὼ μόνος b.
 ἠδίκημαι, ἀλλ' ἐπὶ μὲν τοῖς εἰς τὸν χορὸν γεγεννημένοις
 ἀδικήμασιν ἡ φυλή, τὸ δέκατον μέρος ὑμῶν, συνηδίκηται,
 ἐπὶ δ' οἷς ἐμὲ ὑβρίσε καὶ ἐπεβούλευσεν οἱ νόμοι, δι' οὓς εἰς
 ἕκαστος ὑμῶν σῶς ἐστίν· ἐφ' ἅπασιν δὲ τούτοις ὁ θεός, ᾧ
 χορηγὸς ἐγὼ καθειστήκειν, καὶ τὸ τῆς ὁσίας, ὅτιδήποτ'

ought not to put them out of the way beforehand, or bring false charges...to avoid meeting their charges.' From *δόντα λόγον* to *χρή* seems to be a simple statement into which *ἀδίκως* is inserted by a rhetorical anticipation which makes the sentence illogical in a strict sense. The clause *ἀλλὰ μὴ* seems to revert to *δόντα λόγον...χρή*, minus the *ἀδίκως*. The presumption is that one who is charged *ἀδίκως* has done nothing *ἀσελγὲς*. From *καὶ τότε...ἀσχάλλειν* is an expanded repetition of the previous clause, especially taking up *ἀδίκως*. I think the orator originally meant to say 'take vengeance on your prosecutors' without qualification; and then seeing that the sentiment was hardly proper, put in *ἀδίκως* and *τότε* (after *καὶ*). Though taken as a general statement the sentence appears upon analysis to be confused and illogical, yet the language is justified by special reference to Meidias' case. For he admitted that he had done wrong, yet he argued that Demosthenes' accusation was unjust *in form*.

οὐ...οὐδ'.] Negative *χρή* (supplied), not the infinitives, which would be negated by *μή*. Cf. §§ 67 2, 73 2.

126. *καὶ πάντ'.*] 'And how many conspiracies of every kind and how much ill-treatment I have managed to escape.' Note that *ὅσα* is carried on as accusative after both the participles and *ἐκπέφευγα*, which implies 'have put me in deadly peril.'

καὶ παραλείπω δέ.] 'And yet (*δὲ* after *μὲν*) I am actually (*καὶ*) passing over much.' Cf. § 26.

2. *ᾧ...καθειστήκειν.*] *Dativus commodi*. For verb cf. §§ 13, 68.

καὶ τὸ τῆς ὁσίας.] 'And the—what is it to be called—the sanctity and divinity of holiness.' Such expressions as *ὅτιδήποτ' ἐστὶ* are generally ironical; cf. § 39, *ὅπόσῳ δήποτε ἀργυρίῳ*. But in § 32, *τῶν θεσμοθετῶν τού-*

- 127 ἐστί, τὸ σεμνὸν καὶ τὸ δαιμόνιον, συνηδίκηται. δεῖ δὲ ὁ τοὺς γε βουλομένους ὀρθῶς τὴν κατ' ἀξίαν τῶν πεπραγμένων παρὰ τούτου δίκην λαβεῖν οὐχ ὥς ὑπὲρ ἐμοῦ ὄντος μόνου τοῦ λόγου τὴν ὀργὴν ἔχειν, ἀλλ' ὥς ἐν ταυτῷ τῶν νόμων, τοῦ θεοῦ, τῆς πόλεως, ὁμοῦ πάντων ἡδίκημένων, οὕτω ποιεῖσθαι τὴν τιμωρίαν, καὶ τοὺς βοηθοῦντας καὶ τοὺς συνεξεταζομένους μετὰ τούτου μὴ συνηγόρους μόνον, ἀλλὰ καὶ δοκιμαστάς τῶν τούτῳ πεπραγμένων ὑπολαμβάνειν εἶναι.
- 128 Εἰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, σὺφρονα καὶ μέτριον δ. πρὸς τὰλλα παρεσχηκῶς αὐτὸν Μειδίας καὶ μηδένα τῶν ἄλλων πολιτῶν ἡδίκηκῶς εἰς ἐμὲ μόνον ἀσελγῆς οὕτω καὶ βίαιος ἐγεγόνει, πρῶτον μὲν ἔγωγ' ἀτύχημ' ἂν ἐμαυτοῦ τοῦτο ἡγούμην, ἔπειτ' ἐφοβούμην ἂν μὴ τὸν ἄλλον ἑαυτοῦ βίον οὗτος μέτριον δεικνύων καὶ φιλάνθρωπον διακρούσῃται
- 129 τούτῳ τὸ δίκην ὧν ἐμὲ ὕβρικε δοῦναι. νυνὶ δὲ τοσαύτ' e. ἐστὶ τὰλλα, ἃ πολλοὺς ὑμῶν ἡδίκηκε, καὶ τοιαῦτα ὥστε

των οὐδενὶ θεσμοθέτης ἔστ' ὄνομα ἀλλ' ὅτιδήποθ' ἐκάστῳ, the orator cannot wish to speak ironically of the individual names of the magistrates.

127. τὴν κατ' ἀξίαν.] 'Which his conduct deserves.' παρὰ τούτου is governed by λαβεῖν.

τὴν ὀργὴν ἔχειν.] 'To entertain their feeling of indignation.' Cf. § 70. The article assumes that some indignation is felt without any incentives from the speaker. Cf. § 213, τηρήσατε τὴν γνώμην ταύτην ἐφ' ἧς νῦν ἐστε.

ἐν ταυτῷ.] 'Simultaneously,' the idea is reinforced by ὁμοῦ, which goes closely with πάντων. The v.l. ἐμοῦ can not be right.

συνεξεταζομένους.] Cf. § 65 2, 'who parade their sympathy with him.'

συνηγόρους.] L. and S. seem to have missed this passage, as they omit all reference to advocates for or backers of the defence.

ὑπολαμβάνειν.] V. l. adopted by Zür. edd. ὑπολαμβάνετε. For this passage C. R. Kennedy compares Cic. *De Harusp. Resp.* 3, *Pro Milone* 29.

128. μέτριον.] Like Latin *modestus*, 'law-abiding.' Cf. §§ 101, 186 3, 199.

ἐγεγόνει.] 'Had proved himself,' cf. § 153.

διακρούσῃται.] For this regular term for evasion of legal penalties cf. §§ 27, 186, 201. So too ἐκκρούω, § 81.

τούτῳ.] Dative of means, manner, 'by proving,' cf. § 151.

129. νυνὶ δέ.] 'But as it is.' Cf. § 215.

τούτου μὲν τοῦ δέους ἀπήλλαγμαί, φοβοῦμαι δὲ πάλιν
 τούναντίον μὴ, ἐπειδὰν πολλὰ καὶ δεινὰ ἐτέρους ἀκούηθ'
 ὑπ' αὐτοῦ πεπονθότας, τοιοῦτός τις ὑμῖν λογισμὸς ἐμπέσῃ 557
 “τί οὖν σὺ δεινότερον ἢ τῶν ἄλλων εἰς ἕκαστος πεπονθὼς
 2 ἀγανακτεῖς; πάντα μὲν δὴ τὰ τούτῳ πεπραγμένα οὐτ' ἂν f.
 ἐγὼ δυναίμην πρὸς ὑμᾶς εἰπεῖν, οὐτ' ἂν ὑμεῖς ὑπομείναιτ'
 ἀκούειν, οὐδ', εἰ τὸ παρ' ἀμφοτέρων ἡμῶν ὕδωρ ὑπάρξειε
 πρὸς τὸ λοιπὸν πᾶν τό τ' ἐμὸν καὶ τὸ τούτου προστεθέν,
 οὐκ ἂν ἐξαρκέσειεν· ἃ δ' ἐστὶ μέγιστα καὶ φανερώτατα,
 130 ταῦτ' ἐρῶ. μᾶλλον δ' ἐκεῖνο ποιήσω· ἀναγνώσομαι μὲν g.
 ὑμῖν, ὡς ἐμαυτῷ γέγραμμαι, πάντα τὰ ὑπομνήματα, λέξω
 δ' ὅ τι ἂν πρῶτον ἀκούειν βουλομένοις ὑμῖν ἦ, τοῦτο
 πρῶτον, εἴθ' ἕτερον, καὶ τᾶλλα τὸν αὐτὸν τρόπον, ἕως
 2 ἂν ἀκούειν βούλησθε. ἔστι δὲ ταῦτα παντοδαπά, καὶ h.
 ὕβρεις πολλαὶ καὶ περὶ τοὺς οἰκείους κακουργήματα καὶ
 περὶ τοὺς θεοὺς ἀσεβήματα, καὶ τύπος οὐδεὶς ἐστὶν ἐν
 ᾧ τοῦτον οὐ θανάτου πεποιηκότα ἄξια πολλὰ εὐρήσετε.

μὲν...δέ.] ‘Not only am I relieved from this fear, but I actually feel on the contrary the opposite fear.’

τούναντίον.] Adverbial; but here accusative, not like ταῦτὸ τοῦτο, § 39, πᾶν τούναντίον, § 40. Cf. τοῦτ' ἐκεῖνο § 215 in a sort of apposition to a genitive absolute, where we can not well assign a case to the formula.

τί οὖν.] ‘Come now; what—?’ cf. § 89, τί οὖν ἔσθ' ὃ πέπονθεν;

2. δῆ.] Strengthens πάντα, ‘positively all.’

ὕδωρ.] The water in the *klepsydra*, a water-clock on the principle of an hour-glass, only with water instead of sand. It was merely a hollow vessel, κώδεια, with a neck and opening (with a stopper, πῶμα) at the top and holes (τρυπήματα) at the bottom, cf. Aristot. *Prob.* 16, 8. 4. Cf. *De Fals. Leg.* p. 359, *De Corona* p. 274.

ὑπάρξειε.] ‘Were available.’

130. ἐμαυτῷ.] *Dat. Commodi.*

γέγραμμαι.] *Perf. Mid.* ‘I have had written down.’ For the causal sense cf. § 103 2, *Soph. Trach.* 1157.

λέξω.] ‘I will tell you in detail about.’

βουλομένοις ὑμῖν ἦ.] Cf. *Madv.* § 38 d.

2. τόπος.] ‘Here’ in the list of his misdeeds, according to Ulpian. Cf. *Dem. c. Aristogitonem*, I, p. 793, τῶν ἀγωνιζομένων, οἳ, οὐκ ἔχοντες ὡς οὐκ ἀδικοῦσι δείξαι, οἱ μὲν εἰς τὴν τοῦ βλοῦ μετρίότητα καὶ σωφροσύνην κατέφυγον, οἱ δὲ εἰς τὰ τῶν προγόνων ἔργα...τούτῳ δ' οὐδένα ὁρῶ τῶν τόπων

ΤΙΟΜΝΗΜΑΤΑ ΤΩΝ ΜΕΙΔΙΟΥΤ ΑΔΙΚΗΜΑΤΩΝ.

- 131 "Οσα μὲν τοίνυν, ὦ ἄνδρες δικασταί, τὸν αἰὲ προστυχόντ' 37.2.
αὐτῷ πεποίηκε, ταῦτ' ἐστίν. καὶ παραλέλοιφ' ἕτερα· οὐ
γὰρ ἂν δύναιτ' οὐδείς εἰσάπαξ εἰπεῖν ἂ πολλὸν χρόνον
2 οὗτος ὑβρίζων συνεχῶς ἅπαντα τὸν βίον εἵργασται. ἄξιον b.
δ' ἰδεῖν ἐφ' ὅσον φρονήματος ἤδη προελήλυθε τῷ τούτων
δίκην μηδενὸς δεδωκέναι. οὐ γὰρ ἡγείθ', ὥς ἐμοὶ δοκεῖ,
λαμπρὸν οὐδὲ νεανικὸν οὐδ' ἄξιον θανάτου ὃ τι ἂν τις πρὸς
ἓνα εἰς διαπράττηται, ἀλλ' εἰ μὴ φυλὴν ὅλην καὶ βουλὴν
καὶ ἔθνος προπηλακιεῖ καὶ πολλοὺς ἀθρόους ὑμῶν ἅμα ἐλᾷ, 558
132 ἀβίωτον ῥετ' ἔσεσθαι τὸν βίον αὐτῷ. καὶ τὰ μὲν ἄλλα c.
σιωπῶ, μυρία εἰπεῖν ἔχων, περὶ δὲ τῶν συστρατευσαμένων
ἰππέων εἰς Ἀργουραν ἵστε δήπου πάντες οἳ ἐδημηγόρησε
παρ' ὑμῖν, ὅθ' ἦκεν ἐκ Χαλκίδος, κατηγορῶν καὶ φάσκων
ὄνειδος ἐξελθεῖν τὴν στρατιὰν ταύτην τῇ πόλει· καὶ τὴν

τούτων βάσιμον ὄντα, ἀλλὰ πάντα ἀπόκρημα, φάραγγας, βάραθρα. Here τόπος = our 'topic,' one of a series of arguments or subjects.

131. Cf. § 126 for the structure and verbiage.

καὶ παραλ.] 'Indeed there are other cases which I have omitted.'

πολὸν χρόνον.] Acc. of duration of time after εἵργασται, while βίον is a similar acc. after ὑβρίζων συνεχῶς.

2. ἐφ' ὅσον.] Cf. §§ 62 2, 65, 192.

τῷ δεδωκέναι.] Dat. of efficient cause or manner regarded as cause.

λαμπρόν.] 'Brilliant or dashing or heinous.' Meidias is represented as revelling in the idea of being a criminal (with impunity).

προπηλακιεῖ.] An interesting retention of the future in oblique construction after a principal verb in a past tense.

132. συστρατεν.] Meidias was in subordinate command as hip-parch (§ 164), Kratinos was in command of the force.

"Αργουραν.] A small town in Euboea. In the year B.C. 349 Phōkiōn was sent to Tamynae in Euboea to reestablish Athenian influence. After the Dionysia of that year, during which Meidias assaulted Dēmosthenes, reinforcements were sent including this contingent of cavalry. Cf. 162—164. Dēmosthenes subsequently tells us that Meidias did not go on this cavalry expedition, but he probably means that he left them before they reached the scene of operations—possibly in consequence of this quarrel with Archetiōn and the general Kratinos. They probably marched to Aulis and crossed to Chalkis. Cf. Aeschin. c. Ctes. p. 398.

- λοιδορίαν ἣν ἐλοιδορήθη Κρατίνῳ περὶ τούτων, τῷ νῦν, ὡς ἐγὼ πυνθάνομαι, μέλλοντι βοηθεῖν αὐτῷ, μέμνησθε. τὸν δὴ τοσοῦτοις ἀθρόοις τῶν πολιτῶν ἔχθραν ἐπ' οὐδενὶ τηλικαύτην ἀράμενον πόση πονηρία καὶ θρασύτητι ταῦτα
- 133 χρὴ νομίζειν πράττειν; καίτοι πότερ' εἰσὶν ὕνειδος, ὧ δ. Μειδία, τῇ πόλει οἱ διαβάντες ἐν τάξει καὶ τὴν σκευὴν ἔχοντες, ἣν προσήκε τοὺς ἐπὶ τοὺς πολεμίους ἐξιόντας καὶ συμβαλουμένους τοῖς συμμάχοις, ἣ σὺ ὁ μὴδὲ λα-
- 2 χεῖν εὐχόμενος τῶν ἐξιόντων, ὅτ' ἐκκληροῦ, τὸν θώρακα δὲ οὐδεπώποτ' ἐνδύς, ἐπ' ἀστράβης δὲ ὀχούμενος ἀργυρᾶς τῆς ἐξ Εὐβοίας, χλανίδας δὲ καὶ κυμβία καὶ κάδους ἔχων, ὧν ἐπελαμβάνοντο οἱ πεντηκοστολόγοι; ταῦτα e.
- 134 γὰρ εἰς τοὺς ὀπλίτας ἡμᾶς ἀπηγγέλλετο· οὐ γὰρ εἰς ταῦτ' ἡμεῖς τούτοις διέβημεν. εἶτα εἰ σ' ἐπὶ τούτοις ἔσκαψεν Ἀρχετίων ἢ τις ἄλλος, πάντας ἤλαυνες; εἰ μὲν γὰρ ἐποίεις ταῦτα, ὧ Μειδία, ἃ σέ φασιν οἱ συνηπείεις καὶ κατηγορεῖς ὡς λέγοιεν περὶ σοῦ, δικαίως κακῶς ἤκουες· καὶ γὰρ ἐκείνους καὶ τουτουσὶ καὶ ὅλην τὴν πόλιν ἠδίκηεις καὶ κατήσχυες. εἰ δὲ μὴ ποιούντός σου f. κατεσκεύαζόν τινες καταψευδόμενοί σου, οἱ δὲ λοιποὶ τῶν στρατιωτῶν οὐκ ἐκείνοις ἐπετίμων, ἀλλὰ σοὶ ἐπέ- χαιρον, δῆλον ὅτι ἐκ τῶν ἄλλων ὧν ἔζης ἄξιος αὐτοῖς

τῷ νῦν.] Zür. edd. omit and read αὐτῷ for αὐτῶ. The retention of the text is necessary.

ἐπ' οὐδενί.] 'On no ground at all.'

ἀράμενον.] 'Who began,' cf. Eur. *Heracl.* 986, 991.

χρὴ νομίζειν πράττειν.] 'Must it be deemed that he acts.'

133. συμβαλουμένους.] 'And to come into contact with their allies.' The point of this is that allies would have more opportunity of observing and comparing equipment than foes.

λαχεῖν.] For the partitive genitive cf. L. and S. s.v. λαγχάνω, i. 2, Madvig § 51 c.

2. ὧν ἐπελαμβ.] 'Which the revenue officers laid hold of,' as not being necessities and therefore liable to export duty of two per cent.

134. κατηγορεῖς.] V. l. κατηγορεῖς, but the imperfect is wanted; cf. § 132, οἷα ἐδημηγόρησε.

εἰ δὲ μή.] The μή goes with ποιούντός σου.

- ἔδοκεις εἶναι τοῦ τοιαύτ' ἀκούειν· σαυτὸν οὖν μετριώ- 559
 135 τερον ἐχρῆν παρέχειν, οὐκ ἐκείνους διαβάλλειν. σὺ δ'
 ἀπειλεῖς πᾶσιν, ἐλαύνεις πάντας· τοὺς ἄλλους ἀξιοῖς ὅ γ.
 τι συ βούλει σκοπεῖν, οὐκ αὐτὸς σκοπεῖς ὅ τι μὴ λυπή-
 σεις τοὺς ἄλλους ποιῶν. καὶ τὸ δὴ σχετλιώτατον καὶ
 μέγιστον ἔμοιγε δοκοῦν ὕβρεως εἶναι σημεῖον· τοσούτων
 ἀνθρώπων, ὃ μιστὰ κεφαλῇ, σὺ παρελθὼν ἀθρόων κατη-
 γόρεις, ὃ τίς οὐκ ἂν ἔφριξε ποιῆσαι τῶν ἄλλων;
 136 Τοῖς μὲν τοίνυν ἄλλοις ἅπασιν ἀνθρώποις ὁρῶ τοῖς 38.a.
 κρινομένοις, ὃ ἄνδρες δικασταί, ἐν μὲν ἡ δύο ὄντα τὰ δι-
 κήματα ἃ κατηγοροῦνται, λόγους δὲ ἀφθόγους τοιοῦτους
 ὑπάρχοντας “τίς ὑμῶν ἐμοί τι σύννοιδε τοιοῦτον; τίς
 ὑμῶν ἐμὲ ταῦθ' ἐώρακε ποιοῦντα; οὐκ ἔστιν, ἀλλ' οὗτοι
 δι' ἔχθραν καταψεύδονται μόνον, καταψευδομαρτυροῦμαι,”
 137 τὰ τοιαῦτα· τούτῳ δ' αὖ τάναντία τούτων. πάντας γὰρ b.
 ὑμᾶς εἰδέναι νομίζω τὸν τρόπον καὶ τὴν ἀσέλγειαν καὶ
 τὴν ὑπερηφανίαν τοῦ βίου, καὶ πάλαί θαυμάζειν ἐνίοις
 οἶμαι ὧν αὐτοὶ μὲν ἴσασιν, οὐκ ἀκηκόασι δὲ νῦν ἐμοῦ.

τοιαύτ' ἀκούειν.] ‘To have such things said of you.’

135. σκοπεῖς.] ‘You do not on your part consider what you shall do so as not to annoy others.’

καὶ τὸ δὴ.] This clause is in apposition to the following sentence. Cf. Lysias, *Epitaph.* p. 92, τὸ δὲ μέγιστον σημεῖον τοῦ πλήθους· ἐξὸν γὰρ, κ.τ.λ. Here δὴ=‘precisely.’ Contrast δὲ μέγιστον τεκμήριον. Here a clause introduced by ὃ also in apposition to the general idea of τοιούτων —κατηγορεῖς follows the sentence so that ὃ δὲ σχετλ. could hardly precede it.

136. κρινομένοις.] Cf. §§ 22 2, 82 2.

ἃ κατηγοροῦνται.] Buttmann prefers the reading of one ms. κατηγορεῖται, because the active verb does not take an accusative of the person. But I think ἃ is the subject with a plural verb to mark distribution.

ὑπάρχοντας.] ‘That they have ready.’

τὰ τοιαῦτα.] ‘And so forth.’ Demosthenes often uses this phrase to finish off an enumeration.

τούτῳ δ' αὖ.] Sc. ὁρῶ ὄντα, and for αὖ τάναντ. cf. § 120, πάλιν τούναντ. § 129.

137. ὦν.] Genitive by attraction to the government of θαυμάζειν. Here δὲ introduces the point of the verb θαυμάζειν, ‘have been surprised at not now hearing from me misdeeds which they know of themselves.’

- πολλοὺς δὲ τῶν πεποιθότων οὐδὲ πάνθ' ὅσα ἡδίκηνται
μαρτυρεῖν ἐθέλοντας ὁρῶ, τὴν βίαν καὶ τὴν φιλοπραγμο-
σύνην ὁρῶντας τὴν τούτου καὶ τὴν ἀφορμὴν, ἥπερ ἰσχυρὸν
138 ποιεῖ καὶ φοβερὸν τὸν κατάπτυστον τουτονί. τὸ γὰρ ἐπ' *c.*
ἐξουσίας καὶ πλούτου πονηρὸν εἶναι καὶ ὑβριστὴν τεῖχος
ἐστὶ πρὸς τὸ μηδὲν ἂν αὐτὸν ἐξ ἐπιδρομῆς παθεῖν, ἐπεὶ
περιαιρεθεὶς οὗτος τὰ ὄντα ἴσως μὲν οὐκ ἂν ὑβρίζοι, εἰ
δ' ἄρα, ἐλάττονος ἄξιός ἐστι τοῦ μικροτάτου παρ' ὑμῖν.
μάτην γὰρ λαιδορήσεται καὶ βοήσεται, δίκην δ', ἂν 560
139 ἀσελγαίνῃ τι, τοῖς ἄλλοις ἡμῖν ἐξ ἴσου δώσει. νῦν δ', *d.*
οἶμαι, τούτου προβέβληται Πολύευκτος, Τιμοκράτης,
Εὐκτῆμων ὁ κονιορτός· τοιοῦτοί τινές εἰσι μισθοφόροι
περὶ αὐτόν, καὶ πρὸς ἔτι ἕτεροι τούτοις, μαρτύρων
συνεστῶσα ἑταιρεία, φανερώς μὲν οὐκ ἐνοχλούντων
ὑμῖν, σιγῇ δὲ τὰ ψευδῇ ῥᾶσ' ἐπινεύοντων. οὗς μὰ
τοὺς θεοὺς οὐδὲν ὠφελείσθαι νομίζω παρὰ τούτου· ἀλλὰ

ὁρῶντας.] Some mss. *δεδιώτας*, which Taylor supposed to be a gloss on *ὁρῶντας* the original reading. Certainly *ὁρῶντας* just after *ὁρῶ* is open to grave suspicion.

ἀφορμὴν.] Cf. § 98.

138. 'For the being a rascal and a bully in a position of power and wealth is a rampart against suffering anything oneself from a sudden onset.' For *ἐπὶ* cf. *Madv.* § 73 3 *c.*

τὸ μηδὲν ἂν.] The infinitive form of *οὐδὲν ἂν πάθοι*.

περιαιρεθεὶς.] The regular word for razing a city wall, so that the metaphor of *τεῖχος* is kept up. Cf. § 211.

εἰ δ' ἄρα.] 'But if after all (he shall be insolent).'

ἐλάττονος ἄξιός.] 'Of less account than the most insignificant.'

139. *προβέβληται*.] 'Have been put up to defend him,' like a shield. *V. l.* *προβέβληνται*.

πρὸς ἔτι ἕτεροι τούτοις.] The preposition is unusually far from its case, but the intervening words are akin in meaning to the preposition.

συνεστῶσα ἑταιρεία.] 'An organised club.' Holmes, 'a confederate cabal.' Cf. § 213. This passage gives us an interesting glimpse of the manners and customs of an Athenian Court.

οὗς μὰ.] He explains the term *μισθοφόροι* so as to guard against contradiction, and at the same time increase the odium.

δεινοί τινές εἰσιν, ὧ ἄνδρες Ἀθηναῖοι, φθείρεσθαι πρὸς
 140 τοὺς πλουσίους καὶ παρεῖναι καὶ μαρτυρεῖν. πάντα δὲ ε.
 ταῦτ', οἶμαι, φοβερὰ ἐστὶ τῶν ἄλλων ὑμῶν ἐκάστω, καθ'
 ἑαυτὸν ὅπως δύναται ζῶντι. οὐπερ ἔνεκα συλλέγεσθε
 ὑμεῖς, ἵνα, ὧν καθ' ἓνα ἐστὶν ἕκαστος ὑμῶν ἐλάττων ἢ
 φίλοις ἢ τοῖς οὖσιν ἢ τῶν ἄλλων τινί, τούτων συλλε-
 γέντες ἐκάστου κρείττους τε γίγνησθε καὶ παύητε τὴν
 ὕβριν.

141 Τάχα τοίνυν καὶ τοιοῦτός τις ἥξει πρὸς ὑμᾶς λόγος, 39. a.
 “τί δὴ τὰ καὶ τὰ πεπονθὼς ὁ δεῖνα οὐκ ἐλάμβανε δίκην
 παρ' ἐμοῦ;” ἢ “τί δὴ;” πάλιν ἄλλον ἴσως τινὰ τῶν
 ἡδικομένων ὀνομάζων. ἐγὼ δὲ δι' ἃς μὲν προφάσεις b.
 ἕκαστος ἀφίσταται τοῦ βοηθεῖν αὐτῷ πάντας ὑμᾶς εἰδέναι

φθείρεσθαι.] ‘Are terrible fellows at running desperately after the rich.’ There is a passage from ‘I go to ruin’ to ‘I go regardless of ruin’ in the idiomatic use of *φθείρεσθαι* and *ἔρρειν*. Compare the slang ‘run amuck,’ which combines the ideas of motion and self-abandonment.

140. καθ' ἑαυτόν.] ‘In independence.’ Cf. § 190, καθ' ἑμαυτόν. The plain citizen abhors the mutual dependence of the rich bully and his truckling satellites.

δύναται.] *V. l.* δυνατόν.

οὐπερ ἔνεκα.] ‘Wherefore’; i.e. because of the advantages of the rich, suggested §§ 37, 39.

συλλέγεσθε.] ‘You assemble,’ so esp. in 2nd aor. pass. See L. and S. s. v. συλλέγω, II. 1.

καθ' ἓνα.] ‘Individually,’ here, and § 142, adverbial, as ἕκαστος governs ὑμῶν; contrast καθ' ἕκαστον, § 12.

φίλοις.] Dative of respect, *Madv.* § 40.

141. ἥξει.] Cf. ἦκεν ἂν εὐθύς μοι λόγος, § 26.

τί δὴ.] Ironical or argumentative formula of interrogation.

τὰ καὶ τὰ.] This phrase, or τὰ τε καὶ τὰ, occurs more than half a dozen times in Pindar, cf. *Nem.* I. 30, *Isth.* III. 51. *Demosth. de Fals. Leg.* p. 364, *Shilleto* § 83, διὰ τὸ καὶ τό, *Philipp.* III. p. 128, ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι. The phrase whether singular or plural is not common in Attic prose. After the second (ἢ) τί δὴ the orator breaks off, as he only wishes to indicate that Meidias will ask similar questions with regard to different people.

ὀνομάζων.] Agreeing with *Μειδίας* supplied from ἥξει λόγος and παρ' ἐμοῦ as subject to ἐρεῖ supplied with ᾗ.

- νομίζω· καὶ γὰρ ἀσχολία καὶ ἀπραγμοσύνη καὶ τὸ μὴ
 142 δύνασθαι λέγειν καὶ ἀπορία καὶ μυρὶ' ἐστὶν αἷτια· προσ-
 ἡκειν μέντοι τούτῳ μὴ ταῦτα λέγειν ἡγοῦμαι νυνί, ἀλλ'
 ὡς οὐ πεποίηκέ τι τούτων ὧν αὐτοῦ κατηγορήκα διδάσκειν,
 εἰ γὰρ τηλικούτος τίς ἐστὶν ὥστε τοιαῦτα ποιῶν δύνασθαι c.
 καθ' ἓνα ἕκαστον ἡμῶν ἀποστερεῖν τοῦ δίκης παρ' αὐτοῦ 561
 τυχεῖν, κοινῇ νῦν, ἐπειδήπερ εἴληπται, πᾶσιν ὑπὲρ ἀπάν-
 των ἐστὶ τιμωρητέος ὡς κοινὸς ἐχθρὸς τῇ πολιτείᾳ.
- 143 Λέγεται τοίνυν ποτὲ ἐν τῇ πόλει κατὰ τὴν παλαιὰν d.
 ἐκείνην εὐδαιμονίαν Ἀλκιβιάδης γενέσθαι, ᾧ σκέψασθε,
 τίνων εὐεργεσιῶν ὑπαρχουσῶν καὶ ποίων τινῶν πρὸς τὸν
 δῆμον, πῶς ἐχρήσανθ' ὑμῶν οἱ πρόγονοι, ἐπειδὴ βδελυρὸς
 2 καὶ ὑβριστῆς ᾤετο δεῖν εἶναι. καὶ οὐκ ἀπεικᾶσαι δήπου e.
 Μειδίαν Ἀλκιβιάδῃ βουλόμενος τούτου μέμνημαι τοῦ
 λόγου, οὐχ οὕτως εἰμὶ ἄφρων οὐδ' ἀπόπληκτος ἐγώ, ἀλλ'
 ἵν' εἰδῇθ' ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, καὶ γινῶθ' ὅτι οὐδὲν
 οὕτ' ἐστὶν οὕτ' ἐσται, οὐ γένος, οὐ πλοῦτος, οὐ δύναμις,

ἀπραγμοσύνη.] 'Dislike of public business.' Cf. § 83, ἀπράγμων. The correlative of φιλοπραγμοσύνη, § 137.

αἷτια.] V. l. ἕτερα. One ms. ἕτερα αἷτια.

142. μέντοι τούτῳ.] The μέντοι takes up δι' ἃς μὲν, § 141; τούτῳ is 'the defendant.'

διὰ ταῦτ'.] 'These pleas.' His argument that Dêmosthenes' action is frivolous because other victims have put up with his outrages.

2. καθ' ἓνα.] Cf. § 140.

πᾶσιν.] Dative of agent.

143. λέγεται.] As Bentley pointed out, this means 'History tells us' and does not suggest 'It is mere hearsay.'

τοίνυν.] Is best taken with ᾧ, which should not be rendered as a relative. 'Now consider for what services, aye what signal services, the people were indebted (§ 144) to him (πρὸς is gov. by εὐεργεσ.), and yet how your ancestors dealt with him.' Here πρόγονοι means grandfathers and greatgrandfathers, and perhaps a few fathers, as Alkibiadês' exile was only sixty-three years before.

τίνων.] The interrogative form of ἐκείνων, not necessarily = πόσων (Buttm.).

βδελυρός.] For the nom. after ᾤετο δεῖν cf. § 17, Madv. § 160 Rem.

- ὅ τι τοῖς πολλοῖς ὑμῶν, ἂν ὕβρις προσῇ, προσήκει φέρειν·
 144 ἐκεῖνος γάρ, ὃ ἄνδρες Ἀθηναῖοι, λέγεται πρὸς πατρός 40.
 μὲν Ἀλκμαιωνιδῶν εἶναι (τούτους δέ φασιν ὑπὸ τῶν
 τυράννων ὑπὲρ τοῦ δήμου στασιάζοντας ἐκπεσεῖν, καὶ
 δανεισαμένους χρήματ' ἐκ Δελφῶν ἐλευθερώσαι τὴν
 πόλιν καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν), πρὸς δὲ
 μητρός Ἰππονίκου καὶ ταύτης τῆς οἰκίας, ἧς ὑπάρχουσι
 145 πολλὰ καὶ μεγάλα πρὸς τὸν δῆμον εὐεργεσίαι. οὐ b.
 μόνον δὲ ταῦθ' ὑπήρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς ὑπὲρ τοῦ
 δήμου θέμενος τὰ ὄπλα δις μὲν ἐν Σάμφ, τρίτον δ' ἐν
 αὐτῇ τῇ πόλει, τῷ σώματι τὴν εὐνοίαν, οὐ χρήμασιν οὐδὲ
 λόγοις ἐνεδείξατο τῇ πατρίδι. ἔτι δὲ ἵππων Ὀλυμπίαςιν c.
 ἀγῶνες ὑπήρχον αὐτῷ καὶ νῖκαι, καὶ στρατηγὸς ἄριστος,

2. ἂν ὕβρις προσῇ.] Corrected from ὕβρις ἦ by comparison of § 177, οὐδεμῶς ὕβρεως προσούσης. The neighbouring προσήκει would be the cause of corruption.

144. For the pedigree of Alkibiadēs see my Introduction to Pind. *Pyth.* vii. Dēmosthenes may have given by mistake the pedigree of Alkibiadēs' son Alkibiadēs; or else πατρός and μητρός are both wrong and should be transposed. If πρὸς μὲν became πρὸς πρὸς, the other alteration would follow. Hipponikos then was not Alkibiadēs' father-in-law who bore that name, but an ancestor of Kleinias, probably Solon's friend who helped him in his reforms. In Plato, *Alkib.* i. p. 121, Alkibiadēs refers his origin to Eurysakēs (son of Aias), and thence to Zeus.

ὑπὸ...ἐκπεσεῖν.] Cf. § 1. As to the borrowing, Dēmosthenes differs from Hērod. v. 62—65.

ἧς ὑπάρχουσι.] The genitive by attraction from the dative. The Zür. edd. give οἷς ὑπάρχουσι. 'To which the people are indebted,' lit. 'for whom are laid up in store, form a fund (of gratitude) ready to be drawn on,' cf. § 143.

145. θέμενος.] 'Having taken arms,' cf. Hērod. v. 74; contrast τιθεσθαι, 'pile arms'; see L. and S. We know that Alkibiadēs made Samos his head-quarters during four years of naval success, B.C. 411—407, and that on his return to Athens, B.C. 407, he escorted, ἐν αὐτῇ πόλει, the Eleusinian procession, Xenoph. *Hellen.* i. 4, §§ 13—20.

τῷ σώματι.] 'By personal service'; for dative cf. § 165, τοῖς σώμασιν αὐτοὶ λειτουργεῖν ἔξουσιν. Madv. § 40.

ἐνεδείξατο.] Cf. Thuk. iv. 126. Both the verb and τὴν εὐνοίαν govern τῇ πατρίδι, which is a *dativus commodi*.

ὑπήρχον.] 'There were to his credit contests in the chariot races at Olympian festivals.' In 419 B.C. he entered seven chariots and won the first two prizes and the fourth in the four-horse chariot race.

καὶ λέγειν ἐδόκει πάντων, ὥς φασιν, εἶναι δεινότατος,
 146 ἀλλ' ὅμως οἱ κατ' ἐκείνον ὑμέτεροι πρόγονοι οὐδενὸς 562
 τούτων αὐτῷ συνεχώρησαν ὑβρίζειν αὐτούς, ἀλλὰ ποι-
 ῆσαντες φυγάδα ἐξέβαλον, καὶ Λακεδαιμονίων ὄντων
 ἰσχυρῶν τότε καὶ Δεκέλειαν ἑαυτοῖς ἐπιτειχισθῆναι καὶ
 τὰς ναῦς ἀλῶναι καὶ πάντα ὑπέμειναν, ὅτιοῦν ἄκοντες
 παθεῖν κάλλιον εἶναι νομίζοντες ἢ ἐκόντες ὑβρίζεσθαι
 147 συγχωρῆσαι. καίτοι τί τοσοῦτον ἐκείνος ὕβρισεν, ἡλίκον d.
 οὗτος νῦν ἐξεληλεγκται; Ταυρέαν ἐπάταξε χορηγούντα
 ἐπὶ κόρρης. ἔστω ταῦτα, ἀλλὰ χορηγῶν γε χορηγούντα
 τοῦτ' ἐποίησεν, οὐπω τόνδε τὸν νόμον παραβαίνων· οὐ
 γὰρ ἔκειτό πω. εἶρξεν Ἀγάθαρχον τὸν γραφέα· καὶ γὰρ
 2 ταῦτα λέγουσιν. λαβὼν γέ τι πλημμελοῦντα, ὥς φασιν,
 ὅπερ οὐδ' ὕνειδιζειν ἄξιον. τοὺς Ἑρμῆς περιέκοπτεν. e.

146. κατ' ἐκείνον.] 'In his day.' Buttmann retains τὸν χρόνον, 'at that period.'

οὐδενός.] Genitive of cause, cf. § 160.

ποιήσαντες.] 'Decreed his exile and actually expelled him.' This alludes to his first exile. For ἐξέβαλον cf. §§ 87, 115.

Δεκέλειαν.] Cf. Thuk. vii. 18—20.

ἑαυτοῖς.] *Dativus incommodi*, as ἐπιτειχίσω = 'to fortify, to annoy,' 'to occupy a fortress to annoy.'

καὶ πάντα.] 'In fact anything.' After particulars have been enumerated a general term which includes them and others is often coupled on by καί. Cf. § 98.

147. ἐπάταξε.] Attic aorist of τύπτω. Here is the real reason for introducing Alkibiadēs' name. Meidias had this precedent for assaulting a chorēgos with impunity. Demosthenes seeks to weaken its effect by mentioning it himself and pointing out the difference between the two cases. Alkibiadēs gained the chorēgic prize on this occasion.

ἔστω ταῦτα.] 'I admit it.'

χορηγῶν γε χορηγ.] For this kind of collocation cf. § 205, οὐδ' ἀφίεντα ἀφίησιν.

εἶρξεν.] 'He unlawfully detained.' We are told that Alkibiadēs shut the painter up in his house till he had painted it, thus making him break another engagement. As to the excuse which Demosthenes makes Ulpian says Ἀγάθαρχος ἐφωράθη ξυνὼν τῇ παλλακίδι τοῦ Ἀλκιβιάδου.

2. λαβὼν γε.] 'Yes, but on catching him.'

ὅπερ.] I.e. ὅτι εἶρξεν, κ.τ.λ.

περιέκοπτεν.] 'He was a mutilator of.' Cf. Thuk. vi. 27, 28. Andokidēs, *De Mysteriis*, §§ 34—69. This took place B.C. 415, just before the Sici-

ἅπαντα μέν, οἶμαι, τάσεβήματα τῆς αὐτῆς ὀργῆς δίκαιον
 ἀξιοῦν· τὸ δ' ὅλως ἀφανίζειν ἱερὰ ἔσθ' ὅ τι τοῦ κόπτειν
 148 διαφέρει; οὐκοῦν οὗτος ἐξελλήλεγκται τοῦτο ποιῶν. ἀντι-
 θῶμεν δὴ τίς ὢν καὶ τίσι ταυτ' ἐνδεικνύμενος. μὴ τοίνυν 41.a.
 ὑμῖν, πρὸς τῷ μὴ καλόν, μηδὲ θεμιτὸν νομίζετε, ἄνδρες
 δικασταί, μηδ' ὅσιον εἶναι τοιούτων ἀνδρῶν οὐσιν ἀπο-
 γόνοις, πονηρὸν καὶ βίαιον καὶ ὑβριστὴν λαβοῦσιν
 ἄνθρωπον καὶ μηδένα μηδαμόθεν, συγγνώμης ἢ φιλαν-
 2 θρωπίας ἢ χάριτός τινος ἀξιῶσαι. τίνας γὰρ ἔνεκα; b.
 τῶν στρατηγιῶν· ἀλλ' οὐδὲ καθ' αὐτὸν στρατιώτης
 οὗτος οὐδενός ἐστ' ἄξιος, μὴ τί γε τῶν ἄλλων ἡγεμών.
 ἀλλὰ τῶν λόγων· ἐν οἷς κοινῇ μὲν οὐδὲν πώποτ' εἶπεν
 149 ἀγαθόν, κακῶς δὲ ἰδίᾳ πάντας ἀνθρώπους λέγει. γένους

lian expedition. Alkibiadēs was suspected, recalled from his command of the army, and banished. Hermae are short pillars with the top shaped into the head of a deity and indications of sex on the shaft. Placed at street corners and before buildings in Athens.

ἀφανίζειν.] The use of the present tense covers Meidias' intentions, which were not carried out, cf. §§ 16, 22.

ἔσθ' ὅ τι.] Cf. *Madv.* § 102.

οὐκοῦν.] The inferential particle seems at first sight out of place. Holmes renders it 'however,' which is not justifiable as a literal rendering. The argument is condensed. The interrogation is virtually a statement. The term οὗτος δὲ ἀφανίζων ἱερὰ ἐξελλήλεγκται is omitted, and τοῦτο ποιῶν = ἀσεβῶν.

148. μὴ τοίνυν.] Here as in § 16 it is convenient to omit in English the first of two negatives.

πρὸς τῷ μὴ καλόν.] Sc. εἶναι. 'Besides not being honourable.'

μηδένα.] Cf. *Soph. El.* 1114. So *τινές*, § 213.

μηδαμόθεν.] Opposed to Alkibiadēs' brilliant pedigree.

2. μὴ τί γε.] Cf. *Madv.* § 212 note. 'Why, not even individually as a common soldier is the defendant worth anything, *much less* as a leader of the rest.' The post of hipparch held by Meidias perhaps accounts for the τῶν.

ἀλλὰ τῶν λόγων.] 'Well then, on account of (supply *ἐνεκα*) his speeches.'

ἐν οἷς.] Equal to ἀλλ' ἐν τούτοις, as the contiguous ἀλλὰ necessitated a variation. Note the *chiasmus* κοινῇ μὲν...ἀγαθόν, κακῶς δὲ ἰδίᾳ.

149. Dēmosthenes insinuates that there was some taint about Meidias' real parentage as well as his being a supposititious child. Possibly Oedipus would occur to his hearers.

- ἐνεκα νῇ Δία· καὶ τίς οὐκ οἶδεν ὑμῶν τὰς ἀπορρήτους, 563
 ὥσπερ ἐν τραγῳδίᾳ, τὰς τούτου γονάς; ᾧ δύο ἐναντιώ-
 2 τατα συμβέβηκεν εἶναι· ἡ μὲν γὰρ ὡς ἀληθῶς μήτηρ, c.
 ἡ τεκοῦσα αὐτόν, πλείστον ἀπάντων ἀνθρώπων εἶχε νοῦν,
 ἡ δὲ δοκοῦσα καὶ ὑποβαλομένη πασῶν ἦν ἀνοητοτάτη
 γυναικῶν. σημεῖον δέ· ἡ μὲν γὰρ ἀπέδοτο εὐθὺς γενό-
 μενον, ἡ δ' ἐξὸν αὐτῇ βελτίῳ πρίασθαι ταύτης τῆς
 150 τιμῆς τοῦτον ἡγόρασεν. καὶ γάρ τοι διὰ τοῦτο τῶν οὐ d.
 προσηκόντων ἀγαθῶν κύριος γεγυώς, καὶ πατρίδος τε-
 τευχῶς ἡ νόμοις τῶν ἀπασῶν πόλεων μάλιστ' οἰκεῖσθαι
 δοκεῖ, οὐδένα οἶμαι τρόπον φέρειν οὐδὲ χρῆσθαι τούτοις
 δύναται, ἀλλὰ τὸ τῆς φύσεως βάρβαρον ἀληθῶς καὶ
 θεοῖς ἐχθρὸν ἔλκει καὶ βιάζεται, καὶ φανερὸν ποιεῖ τοῖς
 παροῦσιν ὥσπερ ἀλλοτρίοις, ὅπερ ἔστιν, αὐτὸν χρώμενον.
 151 Τοσούτων τοίνυν καὶ τοιούτων ὄντων πῶ βδελυρῶ e.
 τούτῳ καὶ ἀναιδεῖ ὧν βεβίωται, ἐνιοί μοι προσιόντες,
 ὧ ἄνδρες δικασταί, τῶν χρωμένων αὐτῷ, παραινοῦντες
 ἀπαλλαγῆναι καὶ καθυφεῖναι τὸν ἀγῶνα τουτονί, ἐπειδὴ
 με μὴ πείθοιεν, ὡς μὲν οὐ πολλὰ καὶ δεινὰ πεποίηκεν

νῇ Δία.] Cf. § 41.

καὶ τίς.] 'Pray who.' Before an interrogative pronoun or pronominal adj. or adv. καὶ indicates a virtual objection or sarcasm. Cf. *De Fals. Leg.* p. 413, Shilleto § 257 (see his note).

2. γυναικῶν.] The antithesis with ἀπάντων ἀνθρώπων implies that women are, as a sex, ἀνόητοι.

150. φέρειν.] Supply the object from τούτοις, 'these advantages.'

τὸ τῆς φύς.] 'The essentially low type of his nature with the aversion of the gods drags him and bears him violently along.'

τοῖς παροῦσιν.] 'His present advantages,' his wealth and his citizenship of the most civilized and constitutionally governed state.

151. ὧν βεβίωται.] Attracted from ἀ βεβίωται. Render 'the acts of his life.'

ἀπαλλαγῆναι.] Cf. § 198.

καθυφεῖναι.] Cf. § 39.

ἐπειδὴ με.] 'As they could never persuade me.' The optative is frequentative (*Madv.* § 133), and the μὴ is more general than οὐ would be.

ὡς μὲν οὐ.] Note that ὡς...οὐ are dependent on λέγειν, not on πείθοιεν.

οὗτος καὶ δίκην ἡντινοῦν ἂν δοίῃ δικαίως τῶν πεπραγ-
 2 μένων, οὐκ ἐτόλμων λέγειν, ἐπὶ ταῦτα δ' ἀπήντων ὡς
 “ἤλωκεν ἤδη καὶ κατεψήφισται· τίνος τιμήσειν αὐτῷ
 προσδοκᾷς τὸ δικαστήριον; οὐχ ὁρᾷς ὅτι πλουτεῖ καὶ
 τριηραρχίας ἐρεῖ καὶ λειτουργίας; σκόπει δὴ μὴ τούτοις
 αὐτὸν ἐξαιτήσῃται, καὶ ἐλάττω πολὺ τῇ πύλει καταθεῖς
 152 ἢ ὅσα δίδωσι καταγελάσῃ.” ἐγὼ δὲ πρῶτον μὲν 42. a.
 οὐδὲν ἀγεννὲς ὑμῶν καταγινώσκω, οὐδ' ὑπολαμβάνω
 τιμήσειν οὐδενὸς ἐλάττονος τούτῳ ἢ ὅσον καταθεῖς οὗτος 564
 παύσεται τῆς ὕβρεως· τοῦτο δ' ἐστὶ μάλιστα μὲν θάνα-
 τος, εἰ δὲ μὴ, πάντα τὰ ὄντα ἀφελέσθαι. ἔπειθ' ὑπὲρ b.
 τῶν τούτου λειτουργιῶν καὶ τριηραρχιῶν καὶ τῶν τοιού-
 153 των λόγων ᾧδὲ γινώσκω. εἰ μὲν ἐστίν, ᾧ ἄνδρες
 Ἀθηναῖοι, τὸ λειτουργεῖν τοῦτο, τὸ ἐν ὑμῖν λέγειν ἐν
 ἀπάσαις ταῖς ἐκκλησίαις καὶ πανταχοῦ “ἡμεῖς οἱ λει-
 τουργοῦντες, ἡμεῖς οἱ προεισφέροντες ὑμῖν, ἡμεῖς οἱ
 πλούσιοι ἐσμεν,” εἰ τὸ τὰ τοιαῦτα λέγειν, τοῦτ' ἐστι

2. ἐπὶ ταῦτα δέ.] ‘But had recourse to these pleas.’

ἤδη.] At the time of the προβολή.

τιμήσειν...τὸ δικαστήριον.] Cf. on § 21 τίμημα.

τούτοις.] Dative of means, ‘thereby,’ cf. § 123.

δίδωσι.] ‘Offers,’ cf. § 85 *fin*.

καταγελάσῃ.] ‘He laughs you to scorn.’

152. καταγινώσκω.] Cf. καταγνοίην, § 4.

οὐδενὸς ἐλάττονος.] Genitive of amount, value, not after δίκην under-
 stood as L. and S. suggest.

ἢ ὅσον.] ‘Than one by paying which he will be checked in his inso-
 lence.’ This cumbrous expression is apparently due to carrying on the
 negative οὐδὲν by οὐδ’.

οὗτος.] V. l. οὕτως ‘at last,’ cf. *Madv.* § 175 a.

μάλιστα μὲν.] ‘Best of all.’—εἰ δὲ μὴ, ‘but failing that.’ It seems
 probable that Demosthenes proposed death as the τίμημα, but without ex-
 pecting his proposal to be accepted, as he says much more about confisca-
 tion of his property than about a capital sentence. Cf. § 25, καὶ τίμημα
 ἐπάγειν ὃ τι χρή παθεῖν ἢ ἀποτίσαι.

ὑπέρ.] For the more usual περί, cf. § 24.

153. ἐν ὑμῖν.] Cf. § 36. ‘Before the Athenian public,’ not merely
 the dikasts in court.

προεισφέροντες.] Cf. § 157 on συμμορίας.

λειτουργεῖν, ὁμολογῶ Μειδίαν ἀπάντων τῶν ἐν τῇ πόλει
 λαμπρότατον γεγενῆσθαι· ἀποκναίει γὰρ ἀηδία δῆπου
 καὶ ἀναισθησία καθ' ἑκάστην τὴν ἐκκλησίαν ταῦτα
 154 λέγων. εἰ μέντοι τί ποτ' ἐστὶν ἃ λειτουργεῖ τῇ ἀληθείᾳ c.
 δεῖ σκοπεῖν, ἐγὼ πρὸς ὑμᾶς ἐρῶ. καὶ θεάσασθε ὡς
 δικαίως αὐτὸν ἐξετάσω, πρὸς ἐμναυτὸν κρίνων. οὗτος,
 ὦ ἄνδρες Ἀθηναῖοι, γεγονὼς ἔτη πεντήκοντα ἴσως
 ἢ μικρὸν ἔλαττον, οὐδὲν ἐμοῦ πλείους λειτουργίας ὑμῖν
 2 λελειτούργηκεν, ὃς δύο καὶ τριάκοντα ἔτη γέγονα. καὶ γὰρ d.
 μὲν κατ' ἐκείνους τοὺς χρόνους ἐτριηράρχουν, εὐθύς ἐκ
 παίδων ἐξελθὼν, ὅτε σύνδυο ἦμεν οἱ τριήραρχοι καὶ
 τὰναλώματα πάντα ἐκ τῶν ἰδίων ἐδαπανῶμεν καὶ τὰς
 155 ναῦς ἐπληρούμεθ' αὐτοί· οὗτος δέ, ὅτε μὲν κατὰ ταύτην e.

λαμπρότατον γεγεν.] 'Has proved himself (§ 128) the most distinguished.'

ἀηδία δῆπου.] 'He wears out all patience by the disgust which I presume is felt and by his insensate stupidity in mentioning these services at each assembly.'

154. τῇ ἀληθείᾳ.] 'In reality.' This dative of general respect (Madv. § 40) is rather more emphatic than a corresponding adverb. For a different kind of use of the same dative cf. τῷ σώματι, § 145. For ἀ λειτουργεῖ cf. ἐφ' οἷς ἐλειτούργουν, § 189 2.

κρίνων.] 'Comparing him with myself,' lit. 'judging him in comparison with myself.' The participial clause explains δικαίως 'fairly.' The orator is thinking of the judging of a contest, not of a court of law. He implies that he might exhibit the paltry character of Meidias' public services far more strikingly by comparing him with one as wealthy as himself instead of a man of comparatively small means such as the orator. According to this section the quarrel with Meidias (§ 78) was of more than thirteen years' standing.

2. κατ' ἐκ...χρόνους.] 'At the date I have already mentioned' (§§ 78—80). These words are explained by the participial clause, εὐθύς, κ.τ.λ. which = 'as soon as I attained my majority,' i.e. the age of eighteen, when the δοκιμασία was passed and the παῖς passed into the ranks of the men (as an ἐφηβος). The rights and responsibilities of property, and of instituting legal proceedings (perhaps not including γραφαὶ δημοσίου), were acquired at this age; but the full rights of citizenship were not attained before the age of twenty, when the ἐφηβεία expired.

σύνδυο.] Cf. § 79 2, last note.

ἰδίων.] After this word many mss. read οἰκων, some omit ἐδαπανῶμεν. ἐπληρούμεθ'.] Some mss. -μεν. But the causal middle is the best,

τὴν ἡλικίαν ἦν ἦν ἐγὼ νῦν, οὐδέπω λειτουργεῖν ἤρχετο, τῆνικαῦτα δὲ τοῦ πράγματος ἦπται, ὅτε πρῶτον μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς ὑμεῖς, παρ' ὧν εἰσπραττόμενοι τάλαντον ταλάντου μισθοῦσι τὰς τριηραρχίας οὗτοι, εἴτα πληρώματα ἢ πόλις παρέχει καὶ 565 σκεύη δίδωσιν, ὥστ' αὐτῶν ἐνίοις τῇ ἀληθείᾳ τὸ μῆδεν ἀναλῶσαι καὶ δοκεῖν λειειτουργηκέναι καὶ τῶν ἄλλων 156 λειτουργιῶν ἀτελεῖς γεγενῆσθαι περίεστιν. ἀλλὰ μὴν τί 43. a. ἄλλο; τραγωδοῖς κεχορήγηκέ ποθ' οὗτος, ἐγὼ δὲ αὐληταῖς ἀνδράσι. καὶ ὅτι τοῦτο τὸ ἀνάλωμα ἐκείνης τῆς δαπάνης 2 πλέον ἐστὶ πολλῷ οὐδεὶς ἀγνοεῖ δήπου. καὶ γὰρ μὲν ἐβελοντῆς νῦν, οὗτος δὲ καταστάς ἐξ ἀντιδόσεως τότε, οὐ χάριν οὐδεμίαν αὐτῷ δήπου δικαίως ἂν τις ἔχοι. τί ἔτι; εἰστίκακα τὴν φυλὴν ἐγὼ καὶ Παναθηναίοις κεχορήγηκα, b.

as it was all done by contract (§ 80 *fin.*), the αὐτοὶ is opposed to πληρώματα ἢ πόλις παρέχει καὶ σκεύη δίδωσιν.

155. ἡλικίαν.] Dêmosthenes roughly reckons the date of Meidias' first trierarchy, which was later than his own first trierarchy, as about seventeen years back, but his own was according to him only fourteen or at most fifteen years back; for he was 18 years old then and is 32 now. He has overdone his exaggeration of the difference between Meidias' age and his own. It is unlikely that he made himself out to be older than his real age.

πεποιήκατε.] 'You instituted the present system of.' The perfect denotes the lasting effect of the action, cf. § 7 2. So ἦπται above.

συντελεῖς.] Little is known about these *συντέλειαι*, which were on a similar principle apparently to that of the *συμμορίαι*. There were at this time sixteen contributors to the expenses of each ship (Dêm. pp. 260, 261).

οὗτοι.] 'The trierarchs of the present day,' or rather 'these contributors.' Cf. Dêm. *De Coron.* p. 261, οὐδὲ γὰρ τριηράρχους ἔτι ὠνόμαζον ἑαυτοὺς, ἀλλὰ συντελεῖς. Observe that the expense of a contract for a ship had risen considerably over 50 per cent. in the previous fourteen years.

περίεστιν.] 'The actual result to some of them is that they.'

156. Cf. § 1, last note, and for the dative *παισι*, § 64. The competitors stand for the competition, cf. § 10, οἱ τραγωδοί.

2. καταστάς.] Cf. §§ 13, 68. The impudence of this argument, after he had just taken credit for a trierarchy undertaken ἐξ ἀντιδόσεως, is noteworthy. For the ἀντίδοσις cf. § 78, ἀντιδόντες.

157 οὗτος δ' οὐδέτερα. ἡγεμῶν συμμορίας ὑμῖν ἐγενόμην ἐγὼ ἔτη δέκα, ἴσον Φορμίωνι καὶ Λυσισειδίῃ καὶ Καλλιαισχρῷ καὶ τοῖς πλουσιωτάτοις, εἰσφέρων οὐκ ἀπὸ ὑπαρχούσης οὐσίας (ὑπὸ γὰρ τῶν ἐπιτρόπων ἀπεστερήμην), ἀλλ' ἀπὸ τῆς δόξης ὣν ὁ πατήρ μοι κατέλιπε καὶ ὦν δίκαιον ἦν με δοκιμασθέντα κομίσασθαι. ἐγὼ μὲν οὖν οὕτως ὑμῖν προσ-
ενηνεγμαι, Μειδίας δὲ πῶς; οὐδέπω καὶ τήμερον συμμορίας ἡγεμῶν γέγονεν, οὐδὲν τῶν πατρῶν ἀποστερηθεὶς ὑπ' οὐδενός, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν οὐσίαν παρα-

157. ἡγεμῶν συμμορίας.] The symmoriae were instituted B.C. 377. There were 20 symmoriae, two to each tribe. Each symmoria contained 60 citizens, so that there were 1200 in the symmoria. Of these the richest three hundred (?), ἡγεμόνες συμμοριῶν, had to pay 1 per cent. of their property (over 12 talents) and to advance the whole tax if required (προεισφέρειν). The symmoria was probably a board to arrange and manage the war-taxation of each half-tribe. The second class of taxpayers (over 6 talents) paid $\frac{1}{10}$, the third (over 2 talents) $\frac{1}{20}$, the fourth (over 25 minae) $\frac{1}{50}$. As Demosthenes has just told us, similar boards were (between B.C. 367 and 349) established to manage the trierarchies. Böckh thinks there was only one ἡγεμῶν to each συμμορία.

ἐγενόμην.] Frequentative aorist.

ἴσον.] Sc. μέρος, object to εἰσφέρων, cf. c. Aphob. I. p. 815, εἰς γὰρ τὴν συμμορίαν ὑπὲρ ἐμοῦ συνετάξαντο κατὰ τὰς πέντε καὶ εἴκοσι μνᾶς πεντακοσίας δραχμὰς εἰσφέρειν, ὅσον περ Τιμόθεος ὁ Κόνωνος καὶ οἱ τὰ μέγιστα κεκτημένοι τιμήματα. That is, one fifth of the property was the τίμημα, of which $\frac{1}{50}$ was paid, so that the property was over 12 talents, see last note but one.

Φορμίωνι.] This person may be the orator mentioned in the *Leptines*.

δόξης.] He was assessed at 14 talents, which was his inheritance, instead of at the 10 or 12 talents he was eventually worth after the recovery of ten talents from Aphobos. He did not, as Holmes says, pay the tax out of money raised on his expectations; but he paid the specified fractional part of (off, ἀπὸ) what he expected to get, not of what he actually inherited. He may have raised the amount required for one year before the conclusion of the action against Aphobos, for it is clear that he was assessed before that; but with regard to ten years' payment this circumstance would be irrelevant. Demosthenes had contributed to the expenses of the Olynthian War, B.C. 360, the expedition to Euboea, B.C. 358, the Social War, B.C. 357—355.

ὦν.] By attraction for τούτων ᾧ.

δοκιμασθέντα.] The δοκιμασία was an examination into the claims of an Athenian aged 18 years to be enrolled as a citizen in the ληξιαρχικὸν γραμματεῖον, and received into the φρατρία, cf. c. Aphobum I. p. 814. ἕως ἐγὼ ἀνὴρ εἶναι δοκιμασθείην.

- 158 λαβών. τίς οὖν ἐστὶν ἡ λαμπρότης, ἢ τίνες αἱ λειτουργίαι d.
καὶ τὰ σεμνὰ ἀναλώματα τὰ τούτου; ἐγὼ μὲν γὰρ οὐχ
ὀρώ, πλὴν εἰ ταυτὰ τις θεωρεῖ· οἰκίαν ὠκοδόμηκεν Ἐλευ-
σίῃ τοσαύτην ὥστε πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῇ τόπῳ,
καὶ εἰς μυστήρια τὴν γυναῖκ' ἄγει, καὶ ἄλλοσέ ποι βού-
λῃται, ἐπὶ τοῦ λευκοῦ ζεύγους τοῦ ἐκ Σικυῶνος, καὶ τρεῖς e.
ἀκολούθους ἢ τέτταρας αὐτὸς ἔχων διὰ τῆς ἀγορᾶς σοβεῖ,
κυμβία καὶ ῥυτὰ καὶ φιάλας ὀνομάζων οὕτως ὥστε τοὺς 566
159 παριόντας ἀκούειν. ἐγὼ δ' ὅσα μὲν τῆς ἰδίας τρυφῆς f.
ἔνεκα Μειδίας καὶ περιουσίας κτᾶται, οὐκ οἶδ' ὅ τι τοὺς
πολλοὺς ὑμῶν ὠφελεῖ· ἃ δ' ἐπαιρόμενος τούτοις ὑβρίζει,
ἐπὶ πολλοὺς καὶ τοὺς τυχόντας ἡμῶν ἀφικνούμενα ὀρώ.
2 οὐ δεῖ δὴ τὰ τοιαῦτα ἐκάστοτε τιμᾶν οὐδὲ θαυμάζειν g.

158. ἡ...αἱ...τά.] Ironical.

γάρ.] The implied answer being negative γάρ introduces a corroboration. For ἐγὼ μὲν with pronoun emphasised cf. Xenophon *Cyrop.* i. 4. 12, ἐγὼ μὲν οὐκ οἶδα.

πλὴν εἰ.] Lit. *nisi si*; see L. and S. s. v. πλὴν, B. i. 1 a.

ἐπισκοτεῖν.] 'To overshadow all the inhabitants of the place,' not metaphorically 'to throw in the shade,' but of course an exaggeration. I suppose all the houses in the place are meant.

τὴν γυναῖκ'.] To drive a woman to Eleusis was an unpopular act, to drive at all except on a long journey was luxurious and effeminate in men (cf. Aristoph. *Thesm.* 811), and to drive white mules, the carriage being called ἀπήνη, was an affectation of tyrannical tastes in imitation of the tyrants of Sikyon.

ἐπὶ τοῦ ζεύγους.] For ἐπὶ cf. *Madv.* § 73 3 a. In speaking of driving, the carriage is often designated by its horses.

σοβεῖ.] Etymologically and idiomatically = 'sweeps,' though the Greek use seems to have a different origin to the English use. We can talk of a woman by herself or a man with a band 'sweeping' along. In either case there is a notion of 'clearing a path' as one goes. The Greek use arose from scaring with a 'flapper.'

159. Construe ἐγὼ δ' οὐκ οἶδ' ὅτι ὅσα—κτᾶται ὠφελεῖ.

καὶ τοὺς τυχόντας.] 'In fact to the ordinary run of us,' cf. *De Corona*, pp. 288, 289.

ἀφικνούμενα.] This metaphorical use is not very common in prose, 'are visiting.'

2. οὐ δεῖ δὴ.] Cf. § 187; μὴ δὴ, § 28, οὐ δὴ δεῖ, § 124, δεῖ δὴ, § 127.

ὕμᾱς, οὐδὲ τὴν φιλοτιμίαν ἐκ τούτων κρίνειν, εἴ τις οἰκοδομεῖ λαμπρῶς ἢ θεραπαίνας κέκτῃται πολλὰς ἢ σκεύη λαμπρά, ἀλλ' ὅς ἂν ἐν τούτοις λαμπρὸς καὶ φιλότιμος ᾖ, ὧν ἅπασι μέτεστι τοῖς πολλοῖς ὑμῶν· ὧν οὐδὲν εὐρήσετε τούτῳ προσόν.

- 160 Ἄλλὰ νῆ Δία τριήρη ἐπέδωκεν· ταύτην γὰρ οἶδ' ὅτι 44.a.
θρυλήσει, καὶ φήσει “ἐγὼ ὑμῖν τριήρη ἐπέδωκα.” οὕτως
δὴ ποιήσατε. εἰ μὲν, ὦ ἄνδρες Ἀθηναῖοι, φιλοτιμίας
ἔνεκα ταύτην ἐπέδωκεν, ἣν προσήκει τῶν τοιούτων ἔχειν
χάριν, ταύτην ἔχετε αὐτῷ καὶ ἀπόδοτε, ὑβρίζειν δὲ μὴ
δῶτε· οὐδενὸς γὰρ πράγματος οὐδ' ἔργου τοῦτο συγχω-
ρητέον. εἰ δὲ δὴ καὶ δειλίας καὶ ἀνανδρίας ἔνεκα δειχθή-
σεται τοῦτο πεποιηκώς, μὴ παρακρουσθῆτε. πῶς οὖν b.
εἴσεσθε; ἐγὼ καὶ τοῦτο διδάξω, ἄνωθεν δέ. βραχὺς γάρ
161 ἐσθ' ὁ λόγος, ὃν λέξω, κἂν ἄνωθεν ἄρχεσθαι δοκῇ. ἐγέν-
οντο εἰς Εὐβοίαν ἐπίδοσις παρ' ὑμῖν πρῶται· τούτων

τὴν φιλοτιμίαν.] ‘Nor to regard it as a criterion of public spirit for one to build.’ Lit. ‘adjudge the character of public-spiritedness in consequence of this if &c.’

σκεύη.] One ms. gives λαμπρά, a few καλὰ, most πολλά. I print λαμπρά, because the orator is working this idea with relish.

ὅς ἂν...ᾖ.] Cf. *Mađn.* 195 b; *Dēmosth.* p. 1151, ἡ δ' αἰκία τοῦτ' ἐστίν, ὅς ἂν ἄρξῃ πρότερος χειρῶν ἀδικῶν.

160. νῆ Δία.] Cf. § 41.

θρυλήσει.] ‘He will make a burden of this.’

οὕτως δὴ.] *Buttmann* after *Spalding* οὕτως δέ. ‘Do you then do just as I suggest.’

ἐπέδωκεν.] ‘He made a voluntary contribution of.’ The ἐπίδοσις was any donation of war material to the State.

ταύτην.] Sc. ναῦν.

πράγματος.] Genitive of cause, cf. § 12 2.

εἰ δὲ δὴ.] The δὴ marks and emphasises the correct hypothesis.

μὴ παρακρουσθῆτε.] ‘Do not be imposed upon.’ The passive of the middle use. Of legal evasions we find also ἐκκρου- διακρου- in this speech.

κἂν ἄνωθεν.] Cf. § 77 2. Some edd. omit from κἂν ἄνωθεν to δοκῇ.

161. εἰς Εὐβοίαν.] *v.c.* 358, cf. § 174, *De Corona*, p. 259. The Thebans were attempting to annex Euboea and the Athenians supported the anti-Theban party in Euboea.

τούτων.] Cf. *Mađn.* § 51. We must supply *τριηράρχων*.

οὐκ ἦν Μειδίας, ἀλλ' ἐγώ, καὶ συντριήραρχος ἦν μοι Φιλίνος ὁ Νικοστράτου. ἕτεραι δεύτεραι μετὰ ταῦτα εἰς Ὀλυνθον· οὐδὲ τούτων ἦν Μειδίας. καίτοι τόν γε δὴ φιλότιμον πανταχοῦ προσῆκεν ἐξετάζεσθαι. τρίταις. νῦν αὖται γεγόνασιν ἐπιδόσεις· ἐνταῦθα ἐπέδωκε. πῶς; ἐν τῇ βουλῇ γιγνομένων ἐπιδόσεων παρὼν οὐκ ἐπεδίδου 567
 162 τότε· ἐπειδὴ δὲ πολιορκεῖσθαι τοὺς ἐν Ταμύναις στρατιώτας ἐξηγγέλλετο, καὶ πάντας ἐξιέναι τοὺς ὑπολοίπους ἱππέας, ὧν εἷς οὗτος ἦν, προεβούλευσεν ἢ βουλῇ, τῇν-καῦτα φοβηθεὶς τὴν στρατείαν ταύτην εἰς τὴν ἐπιούσαν ἐκκλησίαν, πρὶν καὶ προέδρους καθίζεσθαι, παρελθὼν 2 ἐπέδωκεν. τῷ δῆλον, ὥστε μὴδ' ἀντειπεῖν αὐτὸν ἔχειν, d.

εἰς Ὀλυνθον.] The dates of the two last ἐπιδόσεις are doubtful. The reference to Olynthos, § 197, seems identical with the reference to an expedition to Euboea, § 132. It is possible that in both places 'Olynthos' is not the original name and that the second ἐπιδόσις came during the Social War. The 'Tamynae' expedition to Euboea (B.C. 349) caused the third. Still an abortive expedition to help Olynthos against Philip may have been organised in B.C. 349, before the Tamynae affair, and again there may have been an expedition against the Olynthians between B.C. 357 and 349.

τόν γε δὴ φιλ.] 'The man of true (γε δὴ) public spirit ought to come forward on every occasion.' For ἐξετάζεσθαι cf. § 127.

ἐπιδόσεων.] 'When voluntary service as triêrarch was being promised in the Senate, though he was present he made no offer then.' For the imperfect cf. § 85, ἐδίδου, § 151 2.

162. ἐξηγγέλλετο.] 'It was reported.' Impersonal; continuous imperfect. For ἐν Ταμύναις cf. § 132.

προεβούλευσεν.] The Senate prepared bills for the assembly to discuss. A bill which had been passed by the Senate only was a προβούλευμα, which if it passed the assembly became a ψήφισμα, an 'act' or 'statute.' Render 'had decided upon submitting a bill to the effect that,' lit. 'had decided beforehand.'

τῇν-καῦτα φοβηθείς.] 'At that juncture in dread of this expedition.' This is sheer assumption of course, but facts are no doubt most effectively marshalled to give colour to these charges. We should say 'at the ensuing assembly,' where the Greek idiom prefers to express the idea of motion, cf. § 164, τοὺς ἐξ Ἀργούρας ἱππέας, § 227, εἰς ἱερὸν καθεζόμενος.

προέδρους.] Cf. § 9. Of course the business of an assembly did not begin till the Presidents had taken their places.

2. τῷ.] Dative (of manner) of the Attic oblique form of the interrogative pronoun. The government of τοῖς...πραχθεῖσιν is the same, but the phrase is a little condensed. The question is 'How is it manifest?' The answer is 'He had made it manifest by &c.'

- ὅτι τὴν στρατείαν φεύγων, οὐ φιλοτιμία, τοῦτ' ἐποίησεν ;
 163 τοῖς μετὰ ταῦτα πραχθεῖσιν ὑπ' αὐτοῦ. τὸ μὲν γὰρ
 πρῶτον, ὡς οὐκ ἐδόκει, προϋούσης τῆς ἐκκλησίας καὶ
 λόγων γυγνομένων, τῆς τῶν ἱππέων βοηθείας ἤδη δεῖν,
 ἀλλ' ἀνεπεπτώκει τὰ τῆς ἐξόδου, οὐκ ἀνέβαινεν ἐπὶ τὴν
 ναῦν ἣν ἐπέδωκεν, ἀλλὰ τὸν μέτοικον ἐξέπεμψε τὸν Αἰ-
 γύπτιον, Πάμφιλον, αὐτὸς δὲ μένων ἐνθάδε τοῖς Διονυσίοις
 164 διεπράττετο ταῦτ' ἐφ' οἷς νυνὶ κρίνεται· ἐπειδὴ δὲ ὁ ε.
 στρατηγὸς Φωκίων μετεπέμπετο τοὺς ἐξ Ἀργούρας ἱππέας
 ἐπὶ τὴν διαδοχὴν καὶ κατεῖληπτο σοφιζόμενος, τότε ὁ
 δειλὸς καὶ κατάρατος οὕτως λιπὼν τὴν τάξιν ταύτην
 ἐπὶ τὴν ναῦν ὄχρετο, καὶ ὧν ἱππαρχεῖν ἠξίωσε παρ' ὑμῖν
 ἱππέων, τούτοις οὐ συνεξῆλθεν. εἰ δ' ἐν τῇ θαλάττῃ
 165 κίνδυνός τις ἦν, εἰς τὴν γῆν δῆλον ὅτι ὄχρετ' ἂν. οὐ 45.a.
 μὴν Νικήρατός γε οὕτως ὁ τοῦ Νικίου, ὁ ἀγαπητός, ὁ

φιλοτιμία.] Dative of cause, motive, cf. §§ 69 2, 180. Such datives are often called adverbial modal datives.

163. τὸ μὲν γὰρ πρῶτον.] A nominative in apposition with the sentence, cf. §§ 30, 33.

τῆς ἐκκλησίας.] Exactly our own idiom of saying 'the meeting' and so forth for 'the business of the meeting.'

ἀνεπεπτώκει.] 'The idea of the expedition was languishing,' lit. 'had fallen back.' It seems clear that it was eventually decided to send the cavalry to Argura to wait in readiness in case they were wanted.

164. τοὺς ἐξ Ἀργούρας.] The cavalry were at Argura, and Phōkiōn sent for them to go from that place, cf. § 162, *eis τὴν .ἐκκλησίαν.*

καὶ κατεῖληπτο.] A change of subject, 'and Meidias had been caught out in his manoeuvring.' Demosthenes is really finding fault with his adversary for not being 'two gentlemen at once.' It is a serious flaw in the argument that he does not attempt to prove that the service at sea was more dangerous when Meidias declined it than when he accepted it later on, nor does § 167 leave us room to imagine that the cavalry service, when not before the enemy, was more comfortable than the command of a vessel as conducted by Meidias.

παρ' ὑμῖν.] 'In Athens,' opposed to 'in the field.'

165. οὐ μὴν...γε.] 'Yet verily...not,' with emphasis on the word which γε follows, cf. *Paley Greek Particles*, p. 36.

Νικήρατος.] Probably the great grandson of Nikias the distinguished commander of the Athenian expedition to Sicily.

ἀγαπητός.] Means the only son, see L. and S.

- ἄπαις, ὁ παντάπασιν ἀσθενὴς τῷ σώματι· οὐδ' Εὐκτῆμων
 ὁ τοῦ Αἰσίωνος, οὐχ οὕτως· οὐδ' Εὐθύδημος ὁ τοῦ Στρατο-
 κλέους· ἀλλ' αὐτῶν ἕκαστος ἐκὼν ἐπιδούς τριήρη οὐκ
 ἀπέδρα ταύτην τὴν στρατείαν, ἀλλὰ τὴν μὲν ἐπίδοσιν
 ἐν χάριτος μέρει καὶ δωρεᾶς παρείχον πλέουσιν τῇ πόλει, 568
 οὐ δ' ὁ νόμος προσέταπτεν, ἐνταῦθα τοῖς σώμασιν αὐτοὶ
 166 λειτουργεῖν ἡξίου. ἀλλ' οὐχ ὁ ἵππαρχος Μειδίας, ἀλλὰ ὁ
 τὴν ἐκ τῶν νόμων τάξιν λιπῶν, οὐ δίκην ὀφείλει τῇ πόλει
 δοῦναι, τοῦτ' ἐν εὐεργεσίας ἀριθμήσει μέρει. καίτοι τὴν
 τοιαύτην τριηραρχίαν, ὧ πρὸς θεῶν, πότερον τελωνίαν
 καὶ πεντηκοστήν καὶ λιποταξίαν καὶ στρατείας ἀπόδρασιν
 καὶ πάντα τὰ τοιαῦτα ἀρμόττει καλεῖν, ἢ φιλοτιμίαν;
 οὐδένα γὰρ τρόπον ἄλλον ἐν τοῖς ἵππεύσιν αὐτὸν ἀτελεῖ
 ποιῆσαι στρατείας· δυνάμενος ταύτην εὗρηκε Μειδίας
 167 καινὴν ἵππικῆς τινα πεντηκοστήν. καὶ γὰρ αὖ τοῦτο· c.
 τῶν ἄλλων ἀπάντων τῶν ἐπιδόντων τριηράρχων παρα-
 πεμπόντων ὑμᾶς, ὅτε δεῦρ' ἀπεπλεῖτε ἐκ Στύρων, μόνος

ἄπαις.] A bad v. l. is παῖς with no comma before it.

τῷ σώματι.] Cf. Madv. § 40, *supra* § 154 τῇ ἀληθείᾳ, τοῖς σώμασιν below.

ἐπίδοσιν.] Abstract for concrete, = ἐπιδομένην ναῦν. Cf. Aesch. *Suppl.* 46 Ζηρὸς ἔφαψιν, i.e. Epaphos.

ἐν...μέρει.] 'As a compliment and free gift,' see L. and S. s. v. μέρος *fin.*

πλέουσιν.] 'In good sailing trim.'

οὐ.] 'At the post which the law assigned them.' Imperfect of continued action. The action of the law was maintained during their liability to serve in the cavalry.

166. ὁ ἵππαρχος.] A sneer, cf. § 172.

καίτοι.] Cf. § 18. 'Surely such a triérarchy as this—is it proper to call it a tax-farming, a collection of two per cent., a desertion, a shirking of service, all that sort of thing, or an act of public spirit?' The τελῶναι, *publicani*, were exempt from military service and their calling was considered degrading to a citizen.

καινὴν ἵππικῆς τινα πεντηκοστήν.] 'This new kind of cavalry two-percentage.' His triérarchy, out of which he is represented as making a profit, was a substitute for cavalry service, so that his profit is referred to this cavalry service.

167. τοῦτο.] 'For indeed (look at) this again.'

οὗτος οὐ παρέπεμπεν, ἀλλ' ἀμελήσας ὑμῶν χάρακας καὶ βοσκήματα καὶ θυρώματα ὡς αὐτὸν καὶ ξύλα εἰς τὰ ἔργα τὰ ἀργύρεια ἐκόμιζε, καὶ χρηματισμός, οὐ λειτουργία, γέγονεν ἢ τριηραρχία τῷ καταπτύστῳ τούτῳ. ἀλλὰ μὴν d. ὡς ἀληθῆ λέγω σύνιστε μὲν τὰ πολλὰ τούτων, ὅμως δὲ καὶ μάρτυρας ὑμῖν καλῶ.

168 ΜΑΡΤΤΡΕΣ. Κλέων Σουνιεύς, Ἀριστοκλῆς Παιανιεύς, Πάμφιλος, Νικήρατος Ἀχερδούσιος, Εὐκτῆμων Σφήττιος, καθ' ὃν καιρὸν ἐκ Στύρων ἀπεπλόμεν δεῦρο τῷ στόλῳ παντί, ἐτύχομεν τριηραρχοῦντες καὶ αὐτοὶ καὶ Μειδίας ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, ᾧ 2 μαρτυροῦμεν. παντὸς δὲ τοῦ στόλου πλεόντων ἐν τάξει, 569e. καὶ τῶν τριηράρχων ἐχόντων παράγγελμα μὴ χωρίζεσθαι ἕως ἂν δεῦρο καταπλευσώμεν, Μειδίας ὑπολειφθεὶς τοῦ στόλου, καὶ γεμίσας τὴν ναῦν ξύλων καὶ χαράκων καὶ βοσκημάτων καὶ ἄλλων τινῶν, κατέπλευσεν εἰς Πειραιᾶ μόνος μεθ' ἡμέρας δύο, καὶ οὐ συγκατέστησε τὸν στόλον μετὰ τῶν ἄλλων τριηράρχων.

169 Εἰ τοίνυν ὡς ἀληθῶς, ᾧ ἄνδρες Ἀθηναῖοι, οἰάπερ 46.a. φήσει καὶ καταλαζονεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα, τοιαῦτ' ἦν αὐτῷ τὰ λελειουργημένα καὶ πεπραγμένα, καὶ μὴ τοιαῦτα οἶα ἐγὼ δεικνύω, οὐδ' οὕτω δήπου τό γε δοῦναι δίκην ὧν ὕβρικεν ἐκφυγεῖν ταῖς λειτουργίαις 2 δίκαιος ἂν ἦν. ἐγὼ γὰρ οἶδ' ὅτι πολλοὶ πολλὰ κάγαθὰ b. ὑμᾶς εἰσιν εἰργασμένοι, οὐ κατὰ τὰς Μειδίου λειτουργίας, οἱ μὲν ναυμαχίας νενικηκότες, οἱ δὲ πόλεις εἰληφότες, οἱ δὲ πολλὰ καὶ καλὰ ὑπὲρ τῆς πόλεως στήσαν-

ὡς αὐτόν.] 'For his private house.'

ξύλα.] Furniture inlaid with silver was common at Athens. Meidias was probably bringing home choice wood for his silvered-furniture shops.

169. ταῖς λειτουργίαις.] Dat. of cause, cf. § 69 2, φιλοτιμία, or of means.

οὐδ'...ἂν ἦν.] 'Would not even be.'

2. κατὰ.] 'In the style of.' Cf. Madv. § 70.

- 170 *τες τρόπαια· ἀλλ' ὅμως οὐδενὶ πώποτε τούτων δεδώκατε τὴν δωρεὰν ταύτην οὐδ' ἂν δοίητε, ἐξεῖναι τοὺς ἰδίους ἐχθροὺς ὑβρίζειν αὐτῶν ἐκάστω, ὅπότε ἂν βούληται καὶ ὃν ἂν δύνηται τρόπον. οὐδὲ γὰρ Ἀρμοδίῳ καὶ Ἀριστο- c. γείτονι· τούτοις γὰρ δὴ μέγισται δέδονται δωρεαὶ παρ' ὑμῶν καὶ ὑπὲρ μεγίστων. οὐδ' ἂν ἠέσχεσθε, εἰ προσέ- γραψέ τις ἐν τῇ στήλῃ “ἐξεῖναι δὲ καὶ ὑβρίζειν αὐτοῖς ὃν ἂν βούλωνται.” ὑπὲρ γὰρ αὐτοῦ τούτου τὰς ἄλλας ἔλαβον δωρεάς, ὅτι τοὺς ὑβρίζοντας ἔπαυσαν.*
- 171 *“Ὅτι τοίνυν καὶ κεκόμισται χάριν, ὃ ἄνδρες Ἀθηναῖοι, d. παρ' ὑμῶν, οὐ μόνον ὧν αὐτὸς λελειτούργηκε λειτουργιῶν ἀξίαν (μικρὰ γὰρ αὕτη γέ τις ἦν), ἀλλὰ καὶ τῶν 570 μεγίστων, καὶ τοῦτο βούλομαι δεῖξαι, ἵνα μὴδ' ὀφείλῃν 2 οἷσθαι τι τῷ καταπτύστῳ τούτῳ. ὑμεῖς γάρ, ὃ ἄνδρες e. Ἀθηναῖοι, ἐχειροτονήσατε τούτον τῆς Παράλου ταμίαν, ὄντα τοιοῦτον οἷός ἐστι, καὶ πάλιν ἵππαρχον, ὀχέισθαι διὰ τῆς ἀγορᾶς ταῖς πομπαῖς οὐ δυνάμενον, καὶ μυστη- ρίων ἐπιμελητὴν καὶ ἱεροποιόν ποτε καὶ βοώνην, καὶ τὰ 172 τοιαῦτα δῆ. εἶτα πρὸς τῶν θεῶν τὸ τὴν τῆς φύσεως f. κακίαν καὶ ἀνανδρίαν καὶ πονηρίαν ταῖς παρ' ὑμῶν ἀρχαῖς καὶ τιμαῖς καὶ χειροτονίαις ἐπανορθοῦσθαι μικρὰν ὑπολαμβάνει· εἶναι δωρεὰν καὶ χάριν; καὶ μὴν εἴ τις*

171. *καὶ κεκόμισται.]* ‘He has actually received recompense.

2. *γάρ.]* Introduces the account of the χάρις.

Παράλου.] The Paralos, one of the two sacred vessels of the Athenian State, was used for *θεωπρία*, and general purposes of State. The steward held a position of honour and profit.

ἀγορᾶς.] Probably Meidias had had a fall in the agora.

ἱεροποιόν.] Cf. § 114, *εἰσιτήρια ὑπὲρ τῆς βουλῆς ἱεροποιῆσαι.*

καὶ τὰ τοιαῦτα δῆ.] Cf. § 20, *καὶ τὰλλα δῆ.*

172. *εἶτα.]* ‘Then, by heaven, do you suppose that the boon and recompense is slight for the baseness and unmanliness and villainy of his nature to be rehabilitated by your commands and honours and elective appointments?’ That is to say, the offices of State have given him a respectability to which his own nature and character could not raise him.

καὶ μὴν.] ‘Why, look you.’ This formula is often a sign of eagerness.

αὐτοῦ ταύτ' ἀφέλοιτο "ἱππάρχῃκα, τῆς Παράλου ταμίας
 173 γέγονα," τίνος ἄλλον ἐστ' ἄξιος οὗτος; ἀλλὰ μὴν 47.a.
 καὶ κείνῳ γ' ἐπίστασθε, ὅτι τῆς μὲν Παράλου ταμιεύσας
 Κυζικηνῶν ἥρπασε πλεῖν ἢ πέντε τάλαντα, ὑπὲρ ὧν ἵνα
 μὴ δῶ δίκην, πάντα τρόπον περιωθῶν καὶ ἐλαύνων τοὺς
 ἀνθρώπους καὶ τὰ σύμβολα συγχέων τὴν μὲν πόλιν
 ἐχθρὰν τῇ πόλει πεποίηκε, τὰ χρήματα δ' αὐτὸς ἔχει,
 ἱππαρχος δὲ χειροτονηθεὶς λελύμανται τὸ ἱππικὸν ὑμῶν,
 τοιοῦτους θεῖς νόμους οὐς πάλιν αὐτὸς ἔξαρνος ἦν μὴ
 174 τεθεικέναι. καὶ τῆς μὲν Παράλου ταμιεύων τότε, ὅτε b.
 τὴν ἐπὶ Θηβαίους ἔξοδον εἰς Εὐβοίαν ἐποιεῖσθ' ὑμεῖς,
 δώδεκα τῆς πόλεως τάλαντα ἀναλίσκειν ταχθεῖς, ἀξιούν-
 των ὑμῶν πλεῖν καὶ παραπέμπειν τοὺς στρατιώτας οὐκ
 ἐβοήθησεν, ἀλλ' ἤδη τῶν σπονδῶν γεγονυῶν, ἃς Διοκλῆς
 ἐσπέισατο Θηβαίοις, ἤκεν. καὶ τότε ἡττᾶτο πλέων τῶν
 ἰδιωτικῶν τριήρων μιᾶς· οὕτως εὖ τὴν ἱερὰν τριήρη
 2 παρσκευάκει. ἱππαρχῶν τοίνυν, τί οἴεσθε τᾶλλα; ἀλλ' 571c.

ταῦτα.] 'These vauntings.'

173. During the Social War, B.C. 358—355, the Athenians took to making prizes of all vessels belonging to the revolted allies which they could capture. Meidias made a prize of a ship in which Kyzikenes were interested. The State of Kyzikos sent an embassy to demand reparation, and, upon the rejection of their claims, revolted from Athens. It is hard to believe that Meidias really got all the benefit of the prize.

τοὺς ἀνθρώπους.] The representatives sent from Kyzikos to Athens.

τὰ σύμβολα.] 'The articles of federation.' The commercial agreements between Athens and her various subject allies.

θεῖς.] It can hardly have been the business of a hipparch to frame laws for the regulation of the cavalry, but his election to such an office would turn Meidias' attention to that branch of legislation.

174. This expedition to Euboea was probably B.C. 358, cf. § 161.

ἀξιούντων.] 'When you ordered him,' cf. §§ 5, 48, 49, ἤξιουν.

ἤκεν.] Note the rare imperfect force instead of the more usual perfect force, see L. and S. s.v. ἤκω.

ἡττᾶτο.] It would appear that the fleet had a race on the way home. For the genitive μιᾶς cf. Madv. § 64, Soph. *Ajax* 1353, τῶν φίλων νικῶμενος.

2. ἱππαρχῶν τοίνυν.] Takes up καὶ τῆς μὲν Παράλου ταμιεύων. The following question is parenthetical. The τᾶλλα means besides the mischievous enactments mentioned above.

ἵππον, ἵππον οὐκ ἐτόλμησεν ὁ λαμπρός καὶ πλούσιος οὗτος πρίασθαι, ἀλλ' ἐπ' ἀλλοτρίου τὰς πομπὰς ἡγεῖτο, τοῦ Φιλομήλου τοῦ Παιανιέως ἵππου. καὶ ταῦτα πάντες ἴσασιν οἱ ἵππεις. καὶ ὅτι ταύτ' ἀληθῆ λέγω, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

- 175 ΜΑΡΤΥΡΕΣ. Βούλομαι τοίνυν ὑμῖν, ὦ ἄνδρες d. Ἀθηναῖοι, καὶ ὅσων ἤδη καταχειροτονήσαντος τοῦ δήμου περὶ τὴν ἐορτὴν ἀδικεῖν ὑμεῖς κατεγνώκατε, εἰπεῖν, καὶ δεῖξαι τί πεποικότες αὐτῶν ἔνιοι τίνος ὀργῆς τετυχήκασι παρ' ὑμῶν, ἵνα ταῦτα πρὸς τὰ τούτῳ πεπραγμένα ἀντι-
 2 θῇτε. πρῶτον μὲν τοίνυν, ἵνα πρώτης τῆς τελευταίας e. γεγονυίας μνησθῶ καταγνώσεως, περὶ τὰ μυστήρια ἀδικεῖν Εὐάνδρου κατεχειροτόνησεν ὁ δῆμος τοῦ Θεσπιέως, προβαλομένου αὐτὸν Μενίππου, Καρὸς τινος ἀνθρώπου. ἔστι δ' ὁ αὐτὸς νόμος τῷδε τῷ περὶ τῶν Διονυσίων ὁ
 176 περὶ τῶν μυστηρίων, κακεῖνος ὕστερος τοῦδε ἐτέθη. τί f. οὖν ποιήσαντος, ὦ ἄνδρες Ἀθηναῖοι, κατεχειροτονήσατε τοῦ Εὐάνδρου; τοῦτ' ἀκούσατε, ὅτι δίκην ἐμπορικὴν καταδικασάμενος τοῦ Μενίππου, οὐκ ἔχων πρότερον λαβεῖν αὐτόν, ὡς ἔφη, τοῖς μυστηρίοις ἐπιδημοῦντος
 2 ἐπελάβετο. κατεχειροτονήσατε μὲν διὰ ταῦτα, καὶ οὐδ' ὅτι οὖν ἄλλο προσῆν, εἰσελθόντα δ' εἰς τὸ δικαστήριον g. ἡβούλεσθε μὲν θανάτῳ κολάσαι, τοῦ δὲ προβαλομένου πεισθέντος τὴν δίκην τε πᾶσαν ἀφεῖναι ἡναγκάσατε αὐτόν,

λαμπρός.] Cf. § 159 2.

τὰς πομπὰς.] Note the rare acc. which A. Buttman compares to ἡγεομαι ὁδόν. It is an accusative of reference.

175. The orator now gives precedents for severe punishment following a condemnatory vote on the probolê process, cf. §§ 1, 2.

πεποικότες.] For the participle in interrogations cf. Adv. § 176 a. This is the pluperfect participle.

2. The parties to this case were aliens.

176 2. οὐδ' ὅτι οὖν.] 'There was no other offence besides.'

ἡναγκάσατε.] Though the archôn settled the terms of compromises in such cases, cf. § 8 2, it appears that if the compromise was made in court the dikasts settled the terms.

- ἦν ἡρήκει πρότερον (ἦν δὲ δυοῖν αὕτη ταλάντων), καὶ προσετιμήσατε τὰς βλάβας, ἃς ἐπὶ τῇ καταχειροτονίᾳ 572 μένων ἐλογίζετο αὐτῷ γεγενῆσθαι πρὸς ὑμᾶς ἄνθρωπος.
- 177 εἰς μὲν οὗτος ἐξ ἰδίου πράγματος, οὐδεμιᾶς ὕβρεως προσ- h. ούσης, ὑπὲρ αὐτοῦ τοῦ παραβῆναι τὸν νόμον τοσαύτην ἔδωκε δίκην. εἰκότως· τοῦτο γὰρ ἐστ' ὃ φυλάττειν ὑμᾶς δεῖ, τοὺς νόμους, τὸν ὅρκον. ταῦτ' ἔχεθ' ὑμεῖς οἱ δικάζοντες αἰὲ παρὰ τῶν ἄλλων ὥσπερὶ παρακαταθήκην, ἣν ἅπασιν, ὅσοι μετὰ τοῦ δικαίου πρὸς ὑμᾶς ἔρχονται, σὼν ὑπάρ- 178 χειν δεῖ. ἕτερος ἀδικεῖν ποτ' ἔδοξεν ὑμῖν περὶ τὰ 48.a. Διονύσια, καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἄρχοντι τῷ υἱεῖ, ὅτι θέαν τινὸς καταλαμβάνοντος ἦψατο, ἐξείργων ἐκ τοῦ θεάτρου· ἦν δ' οὗτος ὁ τοῦ βελτίστου πατὴρ Χαρικλείδου, τοῦ ἄρξαντος. καὶ μέγα γ' ὑμῖν 179 τοῦτ' ἔδόκει δίκαιον ἔχειν ὁ προβαλλόμενος λέγειν, "εἰ b. κατελάμβανον, ἄνθρωπε, θέαν, εἰ μὴ τοῖς κηρύγμασιν, ὥς σύ με φῆς, ἐπειθόμην, τίνος ἐκ τῶν νόμων εἰ κύριος,

ταλάντων.] For the genitive, of the amount in question, with δίκη cf. § 90.

προσετιμήσατε.] 'You further mulcted him of the damages which a fellow (cf. § 175, Menippos) computed before you he had suffered while waiting for the verdict against the defendant.' That is, for the interruption of his business. Dēm. speaks contemptuously of the plaintiff.

177. παρακαταθήκην.] As a deposit placed in the hands of trustees.

ἄσοι.] 'Who come before you with right on their side.'

σὼν.] 'Ought to be inviolably guaranteed.' The Attic contracted form of σῶον, cf. Eurip. *Cycl.* 293, σῶς πέτρα.

178. παρεδρεύοντος.] 'When acting as assessor to his son while archôn' (contrast τοῦ ἄρξαντος 'who was archôn' at the time of his father's offence).

θέαν.] 'A seat' from which to see a spectacle, cf. Dēmsth. p. 234. In such a context καταλαμβάνω implies *wrongful* seizure.

ἐξείργων.] Imperfect participle, 'meaning to turn him out' or 'when turning him out.'

καὶ μέγα γ'.] 'Yes, and it made a great impression on you that the layer of the plaintiff had the following plea to urge.' Cf. §§ 33, 37 2 for καὶ...γε introducing an addition more important than what precedes.

179. τίνος...κύριος.] 'With what power are you invested by the authority of the laws or with what is the archôn himself?' For καὶ disjunctive cf. § 43.

- καὶ ὁ ἄρχων αὐτός; τοῖς ὑπηρέταις ἐξείργειν εἰπεῖν, οὐκ αὐτὸς τύπτειν. οὐδ' οὕτω πείθομαι· ἐπιβολὴν ἐπιβάλλειν, πάντα μᾶλλον πλὴν αὐτὸς ἄψασθαι τῇ χειρί·
 2 πολλὰ γὰρ πρὸ τοῦ μὴ τὸ σῶμα ἕκαστον ὑβρίζεσθαι πεποιήκασιν οἱ νόμοι." ταῦτ' ἔλεγε μὲν ἐκεῖνος, ἔχειρο- c.
 180 τουήσατε δ' ὑμεῖς· οὐ μὴν εἰσῆλθεν εἰς τὸ δικαστήριον οὗτος, ἀλλ' ἐτελεύτησε πρότερον. ἐτέρου τοίνυν ὃ τε δῆμος ἅπας κατεχειροτόνησεν ἀδικεῖν περὶ τὴν ἑορτὴν καὶ ὑμεῖς εἰσελθόντα ἀπεκτείνετε τοῦτον, Κτησικλέα, ὅτι d.
 σκῦτος ἔχων ἐπόμεπε, καὶ τούτῳ μεθύων ἐπάταξέ τινα ἐχθρὸν ὑπάρχονθ' αὐτῷ· ἐδόκει γὰρ ὕβρει καὶ οὐκ οἴνῳ τύπτειν, ἀλλὰ τὴν ἐπὶ τῆς πομπῆς καὶ τοῦ μεθύειν 573 πρόφασιν λαβὼν ἀδικεῖν, ὥς δούλοις χρώμενος τοῖς
 181 ἑλευθέροις. ἀπάντων τοίνυν, ὧ ἄνδρες Ἀθηναῖοι, τούτων, e.
 ὧν ὁ μὲν ὧν εἶλεν ἀποστάς, ὁ δὲ καὶ θανάτῳ ζημιωθεὶς φαίνεται, πολλῷ δεινότερ' εὖ οἶδ' ὅτι πάντες ἂν εἶναι

εἰπεῖν.] Infinitive after κύριος. So also ἐπιβάλλειν and ἄψασθαι.

οὐδ' οὕτω.] '(Suppose that) I do not obey if he does so.'

πάντα.] '(To do) anything.' For μᾶλλον πλὴν ἄψασθαι cf. Eurip. *Heracl.* 230, ἅπαντα γὰρ | ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πεσεῖν.

2. πρὸ τοῦ μὴ.] In such phrases πρὸ = 'in prevention of' (note the etymology of 'prevent'), hence the μὴ, which is scarcely redundant, as it distinguishes this shade of meaning from 'in preference to.' Cf. πᾶν πρὸ τοῦ δουλεῦσαι ἐπεξελθεῖν, Thuk. v. 100. There is a poor v.l. πρὸς τῷ.

μὲν...δέ.] Here discriminate cause and effect; 'and thereupon you condemned the defendant.'

180. ἀπεκτείνετε.] 'Sentenced him to death.'

σκῦτος ἔχων.] 'With a whip.' Cf. Aristoph. *Vespae*, 643, σκύτη βλέπειν. He was probably one of the *ἱππεῖς*.

ἐχθρὸν ὑπάρχονθ' αὐτῷ.] Cf. §§ 38, 72 3, c. *Arhob.* p. 814, φίλῳ ἐκ παιδὸς ὑπάρχοντι.

ὕβρει.] Dative of cause, cf. § 162, φιλοτιμίᾳ; so also οἴνῳ.

ἀλλά.] Only refers to οὐκ οἴνῳ.

ἐπὶ τῆς πομπῆς.] Cf. §§ 78 2, 72 3.

181. ὧν ὁ μὲν ὧν.] The first ὧν is gnitive of cause, the other by attraction = τούτων ᾧ.

φήσειαν τὰ Μειδία πεπραγμένα· οὔτε γὰρ πομπεύων
οὔτε δίκην ῥηρηκῶς οὔτε παρεδρεύων οὔτ' ἄλλην σκῆψιν
οὐδεμίαν ἔχων, πλὴν ὕβριν, τοιαῦτα πεποίηκεν οἷα
182 οὐδεὶς ἐκείνων. καὶ τούτους μὲν ἔασω. ἀλλὰ Πύρρον, ὃ 49. a.
ἄνδρες Ἀθηναῖοι, τὸν Ἐτεοβουτάδην, ἐνδειχθέντα δικάζειν
ὀφείλοντα τῷ δημοσίῳ, θανάτῳ ζημιῶσαί τινες ὑμῶν
ᾤοντο χρῆναι, καὶ τέθνηκεν ἀλούς παρ' ὑμῖν· καίτοι
τοῦτο τὸ λῆμμα δι' ἐνδειαν, οὐ δι' ὕβριν λαμβάνειν
² ἐπεχείρησεν ἐκείνος. καὶ πολλοὺς ἂν ἐτέρους ἔχοιμι b.
λέγειν, ὧν οἱ μὲν τεθνᾶσιν, οἱ δ' ἠτιμωμένοι διὰ πολλῷ
τούτων εἰσὶν ἐλάττω πράγματα. ὑμεῖς δ', ὃ ἄνδρες

τὰ Μειδία πεπραγμ.] The conduct of Meidias is, according to the occasional Greek idiom, compared directly with other guilty persons; *comparatio compendiaria*, II. xvii. 51, κόμμαι Χαρίτεσσιν ὁμοῖαι, Herod. ii. 134, πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός.

πλὴν ὕβριν.] The ironical exception emphasises the universality of the negation.

182. ἀλλά.] A natural use of the adversative particle in any language.

[Proprius usus hujus conjunctionis, quando re aliqua missa, ad aliam transitur, quam adverti magis etiam attinet. Sic p. 519, 13 sqq. ὅσα μὲν οὖν—ἢ τᾶλλα πάντα, ὅσα τοιαῦτα, ἔασω.—ἀλλ' ἃ πάντες—, ταῦτ' ἐρῶ. Simile illud p. 126, 2. καὶ τί δεῖ τὰ πολλὰ λέγειν; ἀλλ' ἐν Ὁρεῶν—. Item p. 658, 8. καὶ τί δεῖ Φίλιππον λέγειν ἢ τιν' ἄλλον; ἀλλ' ὁ πατήρ—. Item p. 660, 11. τί δὲ τᾶλλα λέγοι τις ἄν; ἀλλ' ὁ μάλιστα δοκῶν—. Nec dissimile illud p. 733, 25. ὅς, τὰ μὲν ἄλλα ἐγώ, ἀλλὰ τοὺς τῷ γήρῳ βοηθοὺς λυμαίνῃ. Schaefer.]

Ἐτεοβουτάδην.] Butea was the name of a deme of Attica founded by one Butēs, the members of which were called Butadae; but the lineal descendants of Butes, who fulfilled the priesthood to Athena Polias, were called Ἐτεοβουτ., i.e. genuine Butads, to distinguish them from the members of the deme. Lycurgos was entitled to both appellations. Plut. x. Or. 7 (beginning). Holmes.

ἐνδειχθέντα.] 'Was informed against as acting on a jury.' ἐνδειξις was the technical term for informing against any citizen who assumed legal authority for which he was unqualified. Pyrrhos owed a fine to the Treasury, and was on that account ἄτιμος, which precluded him legally from acting as δικαστής, even though he drew the lot. Holmes.

τέθνηκεν.] 'Was executed.' Attic passive perfect of ἀποκτείνω.

ἀλούς παρ' ὑμῖν.] 'On conviction before this court.'

λῆμμα.] The day's pay of a dikast, three obols, = 5d.; cf. Arist. Eq. 51, 255, &c.

2. εἰσὶν.] Separated from ἠτιμωμένοι to break the string διὰ πολλῷ... πράγματα.

Ἀθηναῖοι, Σμίκρῳ δέκα ταλάντων ἐτιμήσατε καὶ Σκί-
τωνι τοσούτων ἐτέρων, δόξαντι παράνομα γράφειν, καὶ
οὔτε παιδία οὔτε φίλους οὔτε συγγενεῖς οὔθ' ὄντινούν

183 ἤλεήσατε τῶν παρόντων ἐκείνοις. μὴ τοίνυν, ἐὰν μὲν c.
εἴπῃ τις παράνομα, οὕτως ὀργιζόμενοι φαίνεσθε, ἐὰν δὲ ποιῇ,
μὴ λέγῃ, πρῶως διάκεισθε. οὐδὲν γὰρ ῥῆμα οὐδ' ὄνομα
οὕτως ἐστὶ τοῖς πολλοῖς ὑμῶν χαλεπόν, ὥς ὅσα ὑβρίζων
τις τὸν ἐντυχόντα ὑμῶν διαπράττεται. μὴ τοίνυν αὐτοῖ
καθ' ὑμῶν αὐτῶν δεῖγμα τοιοῦτον ἐξενέγκητε, ὧ ἄνδρες
2 Ἀθηναῖοι, ὥς ἄρα ὑμεῖς, ἂν μὲν τῶν μετρίων τινα
καὶ δημοτικῶν λάβητε ὅτιοῦν ἀδικοῦντα, οὐτ' ἐλεήσετε
οὐτ' ἀφήσετε, ἀλλ' ἀποκτενεῖτε ἢ ἀτιμώσετε, ἐὰν δὲ 574
πλούσιος ὢν τις ὑβρίξῃ, συγγνώμην ἔξετε. μὴ δῆτα·
οὐ γὰρ δίκαιον· ἀλλ' ἐπὶ πάντων ὁμοίως ὀργιζόμενοι
φαίνεσθε.

184 Ἄ τοίνυν οὐδενὸς τῶν εἰρημένων ἦττον ἀναγκαῖον 50.a.
εἶναι νομίζω πρὸς ὑμᾶς εἰπεῖν, ταῦτ' εἰπὼν ἔτι καὶ
βραχέα περὶ τούτων διαλεχθεὶς καταβήσομαι. ἔστιν,
ὧ ἄνδρες Ἀθηναῖοι, μεγάλη τοῖς ἀδικοῦσιν ἅπασι μερὶς

ταλάντων.] Genitive of amount after τιμάω, with δίκην understood.

δόξαντι.] We should expect the plural. Buttmann proposes δόξασι.

183. μὴ τοίνυν.] 'Do not then though...yet.' Cf. §§ 15, 206 2, and below ἂν μὲν...ἂν δέ.

παράνομα.] Cf. § 5.

ῥῆμα...ὄνομα.] 'Formula...term.' He might mean 'verb' or 'noun,' but the sarcastic tone does not seem so well adapted to this passage.

διαπράττεται.] Emphatic, 'deeds of outrage which are perpetrated against any of you a certain person comes across.' Note the sinister use of τις.

καθ' ὑμῶν αὐτῶν.] 'Exhibit such a sample (of judicial procedure) to the detriment of your own interests.'

2. ἐπὶ πάντων.] 'In all cases.' Lit. 'in the cases of all men.'

184. οὐδενὸς...ἦττον.] 'Quite as necessary as anything I have said.'

καὶ βραχέα.] 'And with a brief comment thereon I will come down from the bēma.' For καταβήσομαι cf. Aristoph. *Vespae*, 980.

μερὶς.] Cf. § 70. Here it may be rendered 'advantage.'

- ² καὶ πλεονεξία ἢ τῶν ὑμετέρων τρόπων πραότης. ὅτι δὴ ταύτης οὐδ' ὅτιοῦν ἱμῖν μεταδοῦναι τούτῳ προσήκει, ταύτ' ἀκούσατέ μου. ἐγὼ νομίζω πάντας ἀνθρώπους ^b. ἐράνους φέρειν παρὰ τὸν βίον αὐτοῖς, οὐχὶ τούσδε μόνους οὓς συλλέγουσί τινες καὶ ὧν πληρωταὶ γίνονται, ¹⁸⁵ ἀλλὰ καὶ ἄλλους. οἷον ἔστι μέτριος καὶ φιλάνθρωπός τις ἡμῶν καὶ πολλοὺς ἐλεῶν· τούτῳ ταῦτὸ δίκαιον ὑπάρχειν παρὰ πάντων, ἂν ποτ' εἰς χρεῖαν καὶ ἀγῶνα ἀφίκεται. ἄλλος οὐτοσί τις ἀναιδής καὶ ^c. πολλοὺς ὑβρίζων, καὶ τοὺς μὲν πτωχοὺς, τοὺς δὲ καθάρματα, ² τοὺς δ' οὐδὲν ὑπολαμβάνων εἶναι· τούτῳ τὰς αὐτὰς δίκαιον ὑπάρχειν φοράς, ἅσπερ αὐτὸς εἰσενήνοχε τοῖς ἄλλοις. ἂν τοίνυν ὑμῖν ὀρθῶς ἐπὶ σκοπεῖν, τούτου πληρωτὴν εὐρήσετε Μειδίαν ὄντα τοῦ ἐράνου, καὶ οὐκ ἐκείνου.
- 186 Οἶδα τοίνυν ὅτι τὰ παιδιά ἔχων ὀδυρεῖται, καὶ πολ- ^d. λους λόγους καὶ ταπεινοὺς ἐρεῖ, δακρύων καὶ ὡς ἐλεεινότατον ποιῶν ἐν τόν. ἔστι δ', ὅσῳ περ ἂν αὐτὸν ^e. νῦν ταπεινότερον ποιῇ, τοσοῦτῳ μᾶλλον ἄξιον μισεῖν ² αὐτόν, ὃ ἄνδρες Ἀθηναῖοι. διὰ τί; ὅτι εἰ μὲν μηδὲ μῶς δυννηθεὶς ταπεινὸς γενέσθαι οὕτως ἀσελγής καὶ βίαιος ἦν ἐπὶ τοῦ παρεληλυθότος βίου, τῇ φύσει καὶ ⁵⁷⁵ τῇ τύχῃ, δι' ἣν τοιοῦτος ἐγένετο, ἄξιον ἦν ἂν τι τῆς ^f.

2. πραότης.] This topic is led up to by πρᾶως διδάκεισθε, § 183.

ὅτι δὴ.] 'On the point that.'

ταύτης.] Partitive genitive after οὐδ' ὅτιοῦν.

ἐγὼ νομίζω.] For this passage cf. § 101. This passage is in better taste than the previous version. Dēmosthenes does not mention himself and does not address Meidias.

185. καθάρματα.] Cf. 10 ² for the sacrifice of human 'scape-goats,' φαρμακοί, at Athens.

186. παιδιά.] Cf. §§ 75, 89.

2. τῇ φύσει.. ἀνεῖναι.] Lit. to 'concede to his nature,' 'remit in consideration of his nature.' The dative is *commodi*, the *τι* accus. of respect. Cf. L. and S. s. v. ἀνίημι III. 8 c.

- ³ ὀργῆς ἀνείναι· εἰ δ' ἐπιστάμενος μέτριον παρέχειν
 ἑαυτὸν ὅταν βούληται, τὸν ἐναντίον ἢ τοῦτον τὸν τρύ-
 πον εἴλετο ζῆν, εὐδηλον δῆπου τοῦθ', ὅτι καὶ νῦν ἂν
 διακρούσῃται, πάλιν αὐτὸς ἐκεῖνος ὃν ὑμεῖς ἴστε γενή-
 187 σεται. οὐ δεῖ δὴ προσέχειν, οὐδὲ τὸν παρόντα καιρὸν, ὃν
 ὃν οὗτος ἐξεπίτηδες πλάττεται, κυριώτερον οὐδὲ πι-
 στότερον τοῦ παντός, ὃν αὐτοὶ σύνιστε, χρόνου ποιήσα-
 σθαι. ἐμοὶ παιδία οὐκ ἔστιν, οὐδ' ἂν ἔχοιμι ταῦτα πα- 51.a.
 ραστησάμενος κλάειν καὶ δακρύνειν ἐφ' οἷς ὑβρίσθην.
 διὰ τοῦτ' ἄρα τοῦ πεποιηκότος ὁ πεπονθὼς ἔλαττον
 188 ἔξω παρ' ὑμῖν; μὴ δῆτα· ἀλλ' ὅταν οὗτος ἔχων τὰ
 παιδία τούτοις ἀξιοὶ δοῦναι τὴν ψῆφον ὑμᾶς, τόθ' ὑμεῖς
 τοὺς νόμους ἔχοντά με πλησίον ἡγείσθε παρεστάναι
² καὶ τὸν ὅρκον ὃν ὁμωμόκατε, τούτοις ἀξιοῦντα καὶ ἀν-
 τιβολοῦντα ἕκαστον ὑμῶν ψηφίσασθαι. οἷς ὑμεῖς κατὰ b.
 πολλὰ δικαιότερον πρόσθοισθ' ἂν ἢ τούτῳ· καὶ γὰρ
 ὁμωμόκατε, ὦ ἄνδρες Ἀθηναῖοι, τοῖς νόμοις πείθεσθαι,
 καὶ τῶν ἴσων μέτεστιν ὑμῖν διὰ τοὺς νόμους, καὶ
 πάνθ' ὅσα ἐστὶν ἀγαθὰ ὑμῖν διὰ τοὺς νόμους ἐστίν, οὐ
 διὰ Μειδίαν οὐδὲ διὰ τοὺς Μειδίου παῖδας.
 189 Καὶ “ρήτωρ ἐστὶν οὗτος” ἴσως ἐμὲ φήσει λέγων. c.
 ἐγὼ δ', εἰ μὲν ὁ συμβουλευὼν ὃ τι ἂν συμφέρειν ὑμῖν
 ἡγήται, καὶ τοῦτ' ἄχρι τοῦ μηδὲν ὑμῖν ἐνοχλεῖν, μηδὲ

3. μέτριον.] ‘Law-abiding.’ Cf. § 101.

διακρούσῃται.] Cf. § 128.

αὐτὸς ἐκεῖνος.] ‘He will once more prove the very man you are familiar with.’ Cf. τοῦτ' ἐκεῖνο, § 215.

187. οὐ δεῖ δῆ.] Cf. § 159 2.

προσέχειν.] Cf. § 7.

ἔλαττον ἔξω.] ‘Shall I come off worse than?’

188 2. τούτοις.] *Dativus commodi* with ψηφίσασθαι.

κατὰ πολλά.] ‘More justly in many respects.’

πρόσθοισθ'.] Cf. L. and S. s.v. προστίθημι B.

189. ἐμὲ...λέγων.] ‘Referring to me.’

ἄχρι τοῦ μηδέν.] Cf. Xenophôn, *Sympos.* 4, 37, ἄχρι τοῦ μη πεινᾶν, ‘so far as not to.’

βιάζεσθαι, ῥήτωρ ἐστίν, οὔτε φύγοιμ' ἂν οὔτ' ἀπαρ-
 νοῦμαι τοῦτο τοῦνομα· εἰ μέντοι ῥήτωρ ἐστὶν οἷους d.
 ἐνίοις τῶν λεγόντων ἐγὼ καὶ ὑμεῖς δὲ ὁρᾶτε, ἀναιδεῖς
 2 καὶ ἐξ ὑμῶν πεπλουτηκότας, οὐκ ἂν εἶην οὗτος ἐγώ· 576
 εἴληφα μὲν γὰρ οὐδ' ὅτιοῦν παρ' ὑμῶν, τὰ δὲ ὄντα εἰς
 ὑμᾶς πλὴν πάνυ μικρῶν ἅπαντ' ἀνήλωκα. καίτοι καὶ
 εἰ τούτων ἦν πονηρότατος, κατὰ τοὺς νόμους ἔδει παρ'
 ἐμοῦ δίκην λαμβάνειν, οὐκ ἐφ' οἷς ἐλειτούργουν ὑβρί-
 190 ζειν. ἔτι τοίνυν οὐδεὶς ἐστὶν ὅστις ἐμοὶ τῶν λεγόντων e.
 συναγωνίζεται. καὶ οὐδενὶ μέμφομαι· οὐδὲ γὰρ αὐτὸς
 οὐδενὸς ἔνεκα τούτων οὐδὲν ἐν ὑμῖν πώποτ' εἶπον, ἀλλ'
 ἀπλῶς κατ' ἐμαυτὸν ἔγνων καὶ λέγειν καὶ πράττειν ὅ
 τι ἂν συμφέρον ὑμῖν ἡγῶμαι. ἀλλὰ τούτῳ πάντας
 αὐτίκα δὴ μάλα συνεξεταζομένους τοὺς ῥήτορας ὄψεσθ'
 ἐφεξῆς. καίτοι πῶς ἐστὶ δίκαιον τοῦνομα μὲν τοῦτο ὡς f.

τῶν λεγόντων.] 'Of the public speakers.'

καὶ ὑμεῖς δέ.] 'And you too,' cf. § 126. Holmes' note is quite wrong.

ἐξ ὑμῶν.] The best mss. give ὑφ', but the sense demands ἐξ. With
 ὑπὸ the blame would rest mainly on the dikasts as representatives of the
 people. For ἐξ cf. Lysias § 908, ἐκ τῶν ἀλλοτρίων αὐτὸς πλουτήσει.

2. οὗτος.] i.e. ῥήτωρ, 'I shall not answer to this definition.'

τούτων.] Sc. τῶν ῥητόρων. At this time most of the habitual speakers
 in the Athenian assemblies seem to have been corrupt or at least self-
 seeking.

ἐφ' οἷς ἐλειτούργουν.] 'In the course of my public services,' 'under
 the circumstances of my public services,' cf. Thuk. ii. 36 § 5, νομίζων ἐπὶ
 τε τῷ παρόντι οὐκ ἂν ἀπρεπῆ λεχθῆναι αὐτά, κ.τ.λ. A. Buttmann gives the
 following note: Schaefer nihil dicit nisi notabilem esse constructionem.
 Mihi quidem verba resolvenda videntur aut sic: οὐκ ἐφ' οἷς ἐλειτούργουν,
 εἰς ταῦτα ὑβρίζουν aut sic: οὐκ ἐπὶ τούτοις ὑβρίζουν, ἐφ' οἷς ἐλ. h. e. non
 iis rebus (scil. opibus) elatus superbire, quibus ego usus sum εἰς λειτουρ-
 γίας. Cf. δ. λειτουργεῖ, § 154.

190. ἀπλῶς κατ' ἐμαυτόν.] 'With absolute independence.' Cf. καθ'
 ἐαυτόν, § 140.

ἔγνων.] The time is on his entrance into public life.

συνεξεταζομένους.] 'Ranging themselves on his side,' cf. § 127.

καίτοι.] The particle refers to the text of the topic ῥήτωρ ἐστὶν οὗτος...
 φήσει.

ὄνειδος προφέρειν ἐμοί, διὰ τούτων δ' αὐτὸν τῶν ἀνδρῶν
ἀξιοῦν σωθῆναι;

- 191 Τάχα τοίνυν ἴσως καὶ τὰ τοιαῦτ' ἐρεῖ, ὡς ἐσκεμμένα 52. a.
καὶ παρεσκευασμένα πάντα λέγω νῦν. ἐγὼ δ' ἐσκέφθαι
μέν, ὧ ἀνδρες Ἀθηναῖοι, φημί καὶ οὐκ ἂν ἀρνηθεῖην, καὶ
μεμελετηκέναι γ' ὡς ἐνῆν μάλιστα ἐμοί· καὶ γὰρ ἂν
ἄθλιος ᾗν, εἰ τοιαῦτα παθὼν καὶ πάσχων ἡμέλουν ὧν
192 περὶ τούτων ἐρεῖν ἔμελλον πρὸς ὑμᾶς· γεγραφέναι μέν-
τοι μοι τὸν λόγον Μειδίαν· ὁ γὰρ τὰ ἔργα παρεσχηκώς,
περὶ ὧν εἰσιν οἱ λόγοι, δικαιοτάτ' ἂν ταύτην ἔχοι τὴν
αἰτίαν, οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας τὰ δίκαια
2 λέγειν νῦν. ἐγὼ μὲν οὖν τοῦτο ποιῶ, ὧ ἀνδρες Ἀθη- b.
ναῖοι, καὶ αὐτὸς ὁμολογῶ· Μειδίαν μέντοι μηδὲν
ἐσκέφθαι πώποτ' ἐν παντὶ τῷ βίῳ δίκαιον εἰκὸς ἐστίν·
εἰ γὰρ καὶ κατὰ μικρὸν ἐπῆγει τὰ τοιαῦτ' αὐτῷ σκοπεῖν,
οὐκ ἂν τοσοῦτον διημάρτανε τοῦ πράγματος.

προφέρειν.] Cf. L. and S. i. 2.

191. ἐσκεμμένα.] Passive of the middle which occurs below, 2, ὁ ἐσκεμμένος.

καὶ μεμελ. γε.] 'Yes and.' The formula καὶ...γε adds something stronger or more important to what has been said, cf. §§ 33, 37 2.

ἄθλιος.] 'I should be abject.' The imperfect here covers both past and present, but in English it is better to express the present, as the implication is 'but I am not abject,' rather than 'I was not abject.' This would be obvious even without the parenthetic καὶ πάσχων, which refers to the actual present not to the time of composition.

192. γεγραφέναι.] Governed by φημί above, 'is the composer of.' The early orators wrote out and learnt by heart their great speeches. Even now this is done to a much greater extent than is generally supposed. Of course Meidias would not object that Demosthenes had studied and arranged and got up facts; but that by his skill and study he had quite altered the aspect and bearing of any facts with which Meidias' conduct had supplied him, and had worked unfairly on the feelings of the Court. However, Dēm. effectively weakens the force of any general remarks about studied malignity, and drives Meidias back on to the refutation of his various allegations in detail.

2. ποιῶ.] V. l. ποιῶν, which Buttmann prefers.

ἐσκέφθαι.] This is a quibble. From studying arrangement of topics and form of expression he passes to studying principles of conduct.

καὶ κατὰ μικρὸν.] 'Even a little from time to time.' The distributive use of the preposition is not quite so obvious as usual.

- 193 Οἶμαι τοίνυν αὐτὸν οὐδὲ τοῦ δήμου κατηγορεῖν ὀκνή- 577c.
σειν οὐδὲ τῆς ἐκκλησίας, ἀλλ' ἅπερ τότ' ἐτόλμα λέ-
γειν ὅτ' ἦν ἡ προβολή, ταῦτα καὶ νῦν ἐρεῖν, ὡς ὅσοι
δέον ἐξέναι κατέμενον καὶ ὅσοι τὰ φρούρια ἦσαν ἔρημα
λελοιπότες ἐξεκκλησίασαν, καὶ χορευταὶ καὶ ξένοι καὶ
194 τοιοῦτοί τινες ἦσαν οὐ κατεχειροτόνησαν αὐτοῦ. εἰς γὰρ
τοῦτο θράσους καὶ ἀναιδείας τότ' ἀφίκετο, ὃ ἄνδρες δικασ-
ταί, ὡς ἴσασιν ὅσοι παρήσαν ὑμῶν, ὥστε κακῶς λέγων
καὶ ἀπειλῶν καὶ βλέπων οὗτος εἰς τὸν αἰὲ θορυβοῦντα

ἐπῆει.] Cf. § 185, ἂν τοίνυν ὑμῖν ἐπὶ σκοπεῖν.

οὐκ ἂν...πράγματος.] 'He would not have got so wide of the realization,' i.e. of justice in practice. The *thing*, the *reality* is opposed to the *idea* thereof which one σκοπεῖ.

193. οἶμαι.] Governs the infinitive more than a dozen times in this speech, as in Dēm. *De Coron.* p. 227.

δήμου.] The commonalty generally; τῆς ἐκκλησίας, 'that assembly' in particular, which condemned him.

ἦν ἡ προβολή.] Cf. § 10, καὶ προβολαὶ αὐτοῦ ἔστωσαν ἐν τῇ ἐκκλησίᾳ τῇ ἐν Διονύσου.

δέον ἐξέναι.] For δέον cf. *Madv.* § 182. The expedition was that of Phōkiōn to Euboea B.C. 349. It is not unlikely that the delay in the expedition to Argyra (§ 163) was partly caused by the approach of the Great Dionysia and that the project revived soon after the festival, so that the force was ready at Argyra when Phōkiōn sent for reinforcements (§ 164).

ἐξεκκλησίασαν.] For this irregular augment cf. *Thuk.* viii. 93, *Xenoph. Hellen.* v. 3. 16, cf. also διήτησα, διηγήθην. The regular form ἡκκλησίαζον is found *De Corona*, p. 315.

ξένοι.] Not even the *ισοτελεῖς* had the right of voting, but some aliens gained the full franchise, though not eligible as high magistrates, e.g. *Lysias*.

194. τοῦτο θράσους.] Cf. §§ 62 2, 131 2, ἐφ' ὅσον φρονήματος ἤδη προελήλυθε.

οὔτως.] Is not wanted and is very awkwardly placed. Wolf proposed οὔτως as though Dēm. imitated Meidias for the moment. I think οὔτως is right, but means 'threateningly' with reference to ἀπειλῶν. Taylor would read οὔτω, not here but before καταπλήξεν. Cf. § 68, *Madv.* § 175 a.

τὸν αἰὲ θορυβοῦντα.] It is obvious that 'the various parts of the assembly whence murmurs of disapprobation successively arose' is what is meant here, though θόρυβος means applause, § 14.

- τόπον τῆς ἐκκλησίας καταπλήξειν ᾤετο τὸν δῆμον
 ἅπαντα. ἦ καὶ γελοῖα εἶναι τὰ νῦν, οἶμαι, δάκρυα
 195 εἰκότως ἂν αὐτοῦ δοκοίη. τί λέγεις, ὦ μιὰρὰ κεφαλῇ; 53.a.
 σὺ τὰ σαυτοῦ παιδία ἀξιώσεις ἐλεεῖν ἢ σὲ τούσδε, ἦ
 σπουδάζειν εἰς τὰ σά, τοὺς ὑπὸ σοῦ δημοσίᾳ προπεπη-
 2 λαισμένους; σὺ μόνος τῶν ὕτων ἀνθρώπων ἐπὶ μὲν b.
 τοῦ βίου τοσαύτης ὑπερηφανίας πλήρης ὢν πάντων
 ἀνθρώπων ἔση φανερώτατος, ὥστε καὶ πρὸς οὓς μηδὲν
 ἐστὶ σοι πρᾶγμα, λυπεῖσθαι τὴν σὴν θρασύτητα καὶ
 φωνὴν καὶ τὸ σὸν σχῆμα καὶ τοὺς σοὺς ἀκολουθούς καὶ
 196 πλοῦτον καὶ ὕβριν θεωροῦντας, ἐν δὲ τῷ κρίνεσθαι
 παραχρῆμα ἐλεηθήσῃ; μέγαλιν μέντ' ἂν ἀρχήν, μᾶλλον c.
 δὲ τέχνην εἷς ἂν εὐρηκώς, εἰ δύο τ' ἀναντιώτατα ἑαυτοῖς
 ἐν οὕτω βραχεῖ χρόνῳ περὶ σεαυτὸν δύναιο ποιεῖσθαι,

καταπλήξειν.] 'He thought he should brow-beat.' If this be true Meidias might well argue that the unexpected *καταχειροτονία* had roused him to a lively sense of the power of the people and of the rights of individuals, and that he might be trusted to remember the lesson. And Demosthenes takes pains to forestall and refute this argument, §§ 151, 200. Demosthenes' eloquence may have roused the people to a sudden and apparently fleeting resentment against the petty tyrannies of the rich *roués* of Athens, which they were generally inclined to condone.

195. τούσδε.] In insulting the *dêmos* he had insulted the *dikasts*, cf. § 2 2.

σπουδάζειν *eis*.] The preposition, like *ὑπὲρ* or *πρός*, indicates the direction of the interest in the sphere of possible action: the prep. *ἐπὶ*, § 2, indicates the occasion which excited interest.

2. ἐπὶ μὲν τοῦ βίου.] Here *μὲν...δέ* = 'though...yet,' cf. § 15. By *ἐπὶ* the whole life is included, though the hour of *τὸ κρίνεσθαι* is afterwards excepted.

πρὸς οὓς.] The relative clause is the subject to *λυπεῖσθαι*, with which the participle *θεωροῦντας* goes closely, and governs *θρασύτητα*, κ.τ.λ.

ἐλεηθήσῃ.] 'Are you to be pitied,' the future implying determined intention.

196. μέντ' ἂν.] For the emphatic doubled *ἂν* cf. § 77: 'Certainly you would have the credit of inventing a great principle or rather science.' Reiske renders *ἀρχήν* 'power,' comparing *Dêm.* p. 69. The philosophical meaning is more appropriate to the reconciliation of contraries.

περὶ σεαυτὸν ποιεῖσθαι.] 'To enlist in your service.' Cf. L. and S. s. v. *περὶ*, C. I. 2.

φθόνον ἐξ ὧν ζῆς, καὶ ἐφ' οἷς ἐξαπατᾷς ἔλεον. οὐκ ἔστιν οὐδαμόθεν σοι προσήκων ἔλεος οὐδὲ καθ' ἓν, ἀλλὰ τούναντίον μῖσος καὶ φθόνος καὶ ὀργή· τούτων γὰρ ἄξια ποιεῖς. ἀλλ' ἐπ' ἐκεῖνο ἐπάνειμι, ὅτι τοῦ δήμου
 197 κατηγορήσει καὶ τῆς ἐκκλησίας. ὅταν οὖν τοῦτο ποιῇ, 578
 ἐνθυμείσθε παρ' ὑμῖν αὐτοῖς, ἄνδρες δικασταί, ὅτι οὗτος τῶν μεθ' ἑαυτοῦ στρατευσαμένων ἱππέων, ὅτε εἰς Ὀλυνθον διέβησαν, ἐλθὼν πρὸς ὑμᾶς εἰς τὴν ἐκκλησίαν κατηγορεῖ. πάλιν νῦν μέινας πρὸς τοὺς ἐξεληλυθότας τοῦ
 2 δήμου κατηγορήσει. πότερον οὖν ὑμεῖς, ἐάν τε μένητε, ἐάν ε.
 τε ἐξίητε, ὁμολογήσεται εἶναι τοιοῦτοι οἷους Μειδίας ὑμᾶς ἀποφαίνει, ἢ τούναντίον τοῦτον ἀεὶ πανταχοῦ θεοῖς ἐχθρὸν καὶ βδελυρόν; ἐγὼ μὲν οἶμαι τοῦτον τοιοῦτον· ὃν γὰρ οὐχ ἱππεῖς, οὐ συνάρχοντες, οὐ φίλοι δύνανται
 198 φέρειν, τί τοῦτον εἶπη τις; ἐμοὶ μὲν νῆ τὸν Δία καὶ τὸν 54. a
 Ἀπόλλω καὶ τὴν Ἀθηνᾶν (εἰρήσεται γάρ, εἴτ' ἄμεινον

φθόνον.] 'Resentment provoked by your manner of life and pity moved by your cajolery.' Spalding explains the substitution of ἐξαπατᾷς for ὀδύρη (cf. § 204) as a fine specimen of the ἀπροσδόκητον (*inopinatum*, Quintil. ix. 2. 23).

ἐξαπατᾷς.] Cf. § 204, ὅταν ἐξαπατῶν καὶ φενακίζων ὀδύρηται καὶ κλάη καὶ δέηται.

197. Ὀλυνθον.] Cf. § 132.

πρὸς ὑμᾶς.] This is to be taken more closely with ἐλθὼν than with κατηγορεῖ.

νῦν.] 'On the occasion in question.' To be taken with μέινας.

2. ἐάν τε...ἐξίητε.] Divides ὑμεῖς into two classes.

τοιοῦτοι.] Cf. Madv. § 160, and αὐτὸς § 204 2 *infra*.

τούναντίον.] Cf. § 129. The accusative after ὁμολογήσεται, in apposition with the infinitive clause τοῦτον...βδελυρόν.

τοιοῦτον.] 'What I have just said.'

εἶπη.] For the *subjunctivus dubitativus* cf. Madv. § 121. There is a v. l. ἂν εἶποι. The subj. implies the difficulty of finding sufficiently strong terms to apply to Meidias' bad conduct.

198. ἐμοὶ μὲν.] The dative goes with ἐνδηλοὶ τινες ἦσαν.

εἰρήσεται.] 'For I will out with it for better or worse.' He means that he will run the risk of this exposure of their hypocrisy, driving Meidias' false friends to take his side after all in the ballot.

εἴτε μή,) ὅθ' οὗτος, ὡς ἀπήλλαγμαί, περιῶν ἐλογο-
 ποίει, ἔνδηλοί τινες ἦσαν ἀχθόμενοι τῶν πάννυ τούτῳ
 λαλούντων ἡδέως. καὶ νῆ Δία αὐτοῖς πολλή συγγνώ-
 μη· οὐ γάρ ἐστι φορητὸς ἄνθρωπος, ἀλλὰ καὶ πλουτεῖ
 199 καθάρματα καὶ πτωχοὶ καὶ οὐδ' ἄνθρωποι. τὸν οὖν b.
 ἐπὶ ταύτης τῆς ὑπερηφανίας ὄντα, νῦν ἂν ἀποφύγῃ,
 τί ποιήσῃ οἷσθε; ἐξ ὅτου δὲ τούτ' ἂν εἰδείητε ἐγὼ
 φράσω· εἰ τοῖς μετὰ τὴν χειροτονίαν τεκμηρίοις θεω-
 ρήσαιτε. τίς γάρ ἐστιν ὅστις καταχειροτονηθὲν αὐτοῦ,
 καὶ ταῦτ' ἀσεβεῖν περὶ τὴν ἑορτήν, εἰ καὶ μηδεὶς ἄλλος
 ἐπὶ τὴν ἀγὼν ἔτι μηδὲ κίνδυνος, οὐκ ἂν ἐπ' αὐτῷ τούτῳ
 κατέδυν καὶ μέτριον παρέσχευ ἑαυτὸν τὸν γε δὴ μέχρι
 τῆς κρίσεως χρόνον, εἰ καὶ μὴ πάντα; οὐδεὶς ὅστις οὐκ
 200 ἂν. ἀλλ' οὐ Μειδίας· ἀλλ' ἀπὸ τῆς ἡμέρας ταύτης
 λέγει, λοιδορεῖται, βοᾷ. χειροτονεῖται τις; Μειδίας 579c.
 Ἀναγυράσιος προβέβληται. Πλουτάρχου προξενεῖ, τὰ
 ἀπόρρητα οἶδεν, ἢ πόλις αὐτὸν οὐ χωρεῖ. καὶ ταῦτα

ἀπήλλαγμαί.] Cf. § 151.

τούτῳ.] 'In the defendant's opinion.' Ethic dative.

καθάρματα.] Cf. § 185.

199. ἐπὶ ταύτης.] Cf. § 138, ἐπ' ἐξουσίας καὶ πλούτου. Almost='on a pedestal of.' Cf. 213, τὴν γνώμην ταύτην ἐφ' ἧς νῦν ἐστέ.

εἰ...θεωρήσαιτε.] Equals ἐκ τοῦ θεωρῆσαι. 'The indications (afforded by his conduct) after the vote of the assembly.'

καταχειροτονηθέν.] Accusative absolute, cf. § 3, ἐξόν, Goodwin § 110 2, Madv. § 182. The participle takes the infinitive of respect, ἀσεβεῖν.

κατέδυν.] 'Would have kept out of sight,' 'lain perdu.' Cf. Xenophon, Cyrop. vi. 1. 35, Plato, Rep. 579 B.

μέτριον.] Cf. §§ 101, 128, 186 3.

ὅστις οὐκ ἂν.] Sc. ταῦτα ἐπραξεν.

200. χειροτονεῖται τις.] 'Is there an election?' Cf. Pind. Isth. vii. 1.

προβέβληται.] 'Is a candidate,' cf. § 15.

Πλουτάρχου.] Cf. § 110 fin.

τὰ ἀπόρρητα.] 'Secrets of State.'

- πάντα ποιεῖ δῆλον ὅτι οὐδὲν ἄλλο ἐνδείκνυμενος ἢ ὅτι
 “ἐγὼ πέπονθα οὐδὲν ὑπὸ τῆς καταχειροτονίας, οὐδὲ
 201 δέδοικα οὐδὲ φοβοῦμαι τὸν μέλλοντα ἀγῶνα.” ὃς οὖν, d.
 ὦ ἄνδρες Ἀθηναῖοι, τὸ μὲν ὑμᾶς δεδιέναι δοκεῖν αἰσχρὸν
 ἡγείται, τὸ δὲ μηδὲν φροντίζειν ὑμῶν νεανικόν, τοῦτον
 οὐκ ἀπολωλέναι δεκάκις προσήκει; οὐδὲ γὰρ ἔξειν ὑμᾶς
 ὅ τι χρήσεσθε αὐτῷ νομίζει. πλούσιος, θρασύς, μέγα
 φρονῶν, μέγα φθεγγόμενος, βίαιος, ἀναιδής. ποῦ ληφθή-
 σεται, νῦν ἐὰν διακρούσηται;
 202 Ἄλλ’ ἔγωγε, εἰ μηδενὸς ἔνεκα τῶν ἄλλων, τῶν γε 55. a
 δημηγοριῶν ὧν ἐκάστοτε δημηγορεῖ, καὶ ἐν οἷς καιροῖς,
 τὴν μεγίστην ἂν αὐτὸν δικαίως οἶμαι δίκην δοῦναι.
 ἴστε γὰρ δήπου τοῦθ’, ὅτι ἐὰν μὲν τι τῶν δεόντων
 ἀπαγγελθῇ τῇ πόλει καὶ τοιοῦτον οἶον εὐφρᾶναι πάν-
 τας, οὐδαμοῦ πώποτε Μειδίας τῶν συνηδομένων οὐδὲ
 203 τῶν συγχαίρόντων ἐξητάσθη τῷ δήμῳ, ἂν δέ τι φλαῦ- b.
 ρον, ὃ μηδεὶς ἂν βούλοιο τῶν ἄλλων, πρῶτος ἀνέστηκεν
 εὐθέως καὶ δημηγορεῖ, ἐπεμβαίνων τῷ καιρῷ καὶ τῆς
 σιωπῆς ἀπολαύων, ἣν ἐπὶ τῷ περὶ τῶν συμβεβηκότων

οὐδὲν...ἐνδείκνυμενος.] ‘Only to display this notion “I &c....”’

201. οὐδὲ γὰρ ἔξειν.] ‘For he even thinks that you will not know what to do with him.’

ποῦ.] ‘On what occasion...?’ Cf. ὅπου, § 10.

διακρούσηται.] Cf. §§ 27, 128.

202. ἐν οἷς καιροῖς.] Equals τῶν καιρῶν ἔνεκα ἐν οἷς δημηγορεῖ.

τῶν δεόντων.] ‘Satisfactory news.’

οἶον.] Cf. Madv. § 166 c.

ἐξητάσθη.] Cf. 65 2; for the genitive cf. not Dêmosth. *De Fals. Leg.* p. 434, τῶν ἐχθρῶν τῶν σῶν εἰς ἐξητάζετο, so much as § 133, λαχεῖν τῶν ἐξιόντων, Madv. § 51 c. The dative τῷ δήμῳ is governed by συν- συγ- and presents a case of hyperbaton.

203. φλαῦρον.] Litotes, ‘indifferent’ for ‘bad.’ Cf. § 119.

ἐπεμβαίνων.] We say ‘jumping at’; Dêmosth. ‘mounting on,’ metaphor from mounting a chariot.

ἀπολαύων.] ‘Taking advantage of.’

ἐπὶ τῷ.] Cf. ἐφ’ οἷς § 2, Madv. § 73 2 c.

- ² ἄχθεσθαι ποιεῖσθε ὑμεῖς· “τοιοῦτοι γὰρ ἐστε, ὧ ἄνδρες c.
 Ἀθηναῖοι· οὐδὲ γὰρ ἐξέρχεσθε, οὐδ’ οἴεσθε δεῖν χρήματα
 εἰσφέρειν. εἴτα θαυμάζετ’ εἰ κακῶς τὰ πράγμαθ’ ὑμῖν
 ἔχει; ἐμὲ οἴεσθ’ ὑμῖν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι;
 ἐμὲ οἴεσθε τριηραρχήσειν, ὑμεῖς δ’ οὐκ ἐμβήσεσθαι;”
- 204 τοιαῦθ’ ὑβρίζων καὶ τὴν ἀπὸ τῆς ψυχῆς πικρίαν καὶ 580d.
 κακόνοιαν, ἣν κατὰ τῶν πολλῶν ὑμῶν ἔχων ἀφανῆ παρ’
 ἑαυτῷ περιέρχεται, φανεράν ἐπὶ τοῦ καιροῦ καθιστάς.
 δεῖ τοίνυν, ὧ ἄνδρες Ἀθηναῖοι, καὶ ὑμᾶς οὕτω νῦν, ὅταν
 ἐξαπατῶν καὶ φενακίζων ὁδύρηται καὶ κλάῃ καὶ δέηται,
- ² ταῦθ’ ὑποβάλλειν αὐτῷ· “τοιούτος γὰρ εἶ, Μειδία· e.
 ὑβριστῆς γὰρ εἶ, οὐκ ἐθέλεις ἔχειν παρὰ σεαυτῷ τὴν χεῖρε.
 εἴτα θαυμάζεις εἰ κακὸς κακῶς ἀποδεῖ; ἀλλὰ νομίζεις
 ἡμᾶς μὲν ἀνέξεσθαί σου, αὐτὸς δὲ τυπτήσῃ; καὶ ἡμᾶς
 μὲν ἀποψηφιεῖσθαί σου, σὺ δὲ οὐ παύσεσθαι;”
- 205 Καὶ βοηθοῦσιν οἱ λέγοντες ὑπὲρ αὐτοῦ οὐχ οὕτω 56.a.
 τούτῳ χαρίσασθαι μὰ τοὺς θεοὺς βουλόμενοι, ὥς ἐπη-
 ρεάζειν ἐμοὶ διὰ τὴν ἰδίαν ἔχθραν, ἣν οὗτος αὐτῷ

2. τοιοῦτοι γὰρ ἐστε.] ‘Yes, it is just your way.’

εἴτα.] ‘And yet.’

εἰ.] Cf. *Madv.* 194 c.

204. ἀπὸ τῆς ψυχῆς.] The preposition takes up the idea of motion in *φανεράν καθιστάς*. For the idiom cf. *ἐξ Ἀργούρας*, § 164.

παρ’ ἑαυτῷ.] Cf. *Her.* i. 130.

ἐξαπατῶν.] Cf. 196, *ἐξαπατῆς*.

ὑποβάλλειν.] The preposition *ὑπο-* in composition occasionally means initiative or promptitude in action, cf. *Pind. Pyth.* viii. 11, ix. 9, ‘to retort promptly.’

2. A parody of 203 2.

ἀλλά.] ‘Why, do you think...?’

αὐτός.] Cf. § 197 2. So for *σύ*.

205. καί.] ‘Accordingly.’ In accordance with his general unpopularity even his backers dislike him, and only take his part to spite *Demosthenes*.

βοηθοῦσιν.] *V. l.* future *βοηθήσουσιν*.

οὗτος.] *Eubulos*; cf. § 116, and *De Fals. Leg.* p. 434 (*Shilleto*, § 332).

πρὸς ἐμέ, ἂν τ' ἐγὼ φῶ ἄν τε μὴ φῶ, φησὶν εἶναι, καὶ
 βιάζεται οὐκ ὀρθῶς. ἀλλὰ κινδυνεύει τὸ λίαν εὐτυχεῖν
 2 ἐνίοτε ἐπαχθεῖς ποιεῖν· ὅπου γὰρ ἐγὼ μὲν οὐδὲ πεπον- b.
 θῶς κακῶς ἐχθρὸν εἶναι μοι τοῦτον ὁμολογῶ, οὗτος δὲ
 οὐδ' ἀφιέντα ἀφίησιν, ἀλλὰ καὶ ἐπὶ τοῖς ἀλλοτρίοις
 ἀγῶσιν ἀπαντᾷ καὶ νῦν ἀναβήσεται μηδὲ τῆς κοινῆς
 τῶν νόμων ἐπικουρίας ἀξιῶν ἐμοὶ μετεῖναι, πῶς οὐχ
 οὗτος ἐπαχθὴς ἐστὶν ἤδη καὶ μείζων ἢ καθ' ὅσον ἡμῶν
 206 ἐκάστω συμφέρει; ἔτι τοίνυν παρῆν, ὧ ἄνδρες Ἀθηναῖοι, c.
 καὶ καθήτο Εὐβουλος ἐν τῷ θεάτρῳ, ὅτε ὁ δῆμος κατε-
 χειροτόνησε Μειδίου, καὶ καλούμενος ὀνομαστὶ ἀντι-
 βολοῦντος τούτου καὶ λιπαροῦντος, ὥς ὑμεῖς ἴστε, οὐκ
 2 ἀνέστη. καὶ μὴν εἰ μὲν μηδὲν ἡδικοκόςτος ἡγάετο τὴν d.
 προβολὴν γεγενῆσθαι, τότε' ἔδει τὸν γε φίλον δήπου
 συνειπεῖν καὶ βοηθῆσαι· εἰ δὲ καταγνοὺς ἀδικεῖν τότε 581
 διὰ ταῦτ' οὐχ ὑπήκουσε, νῦν δ', ὅτι προσκέκρουκεν ἐμοί,
 διὰ ταῦτα τοῦτον ἐξαιτήσεται, ὑμῖν οὐχὶ καλῶς ἔχει
 207 χαρίσασθαι· μὴ γὰρ ἔστω μηδεὶς ἐν δημοκρατίᾳ τηλι-

ἂν τ'...ἂν τε.] Cf. 197 2.

2. ἀφιέντα ἀφίησιν.] The Greeks were fond of this kind of collocation, cf. χορηγῶν γε χορηγοῦντα, § 147.

ἀναβήσεται.] 'Will mount the bēma.'

μηδὲ...ἀξιῶν.] 'To beg that...not even.'

ἐπαχθὴς...ἤδη.] 'Indisputably offensive.'

μείζων ἢ καθ' ὅσον.] Cf. Madv. § 90, Rem. 4 (b).

206 2. ἡδικοκόςτος.] From § 11 we should perhaps expect κατὰ, but cf. § 10, προβολαὶ αὐτοῦ ἔστωσαν, Madv. § 48 Rem., if the participle be not a genitive absolute, with τούτου supplied from the last sentence.

τότ'.] The μὲν of the first apodosis of two opposed hypothetical sentences is here omitted, cf. § 100.

οὐχ ὑπήκουσε.] Cf. Shilleto on Dēm. De Fals. Leg. p. 364, § 83, εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο. In the passage before us οὐχ ὑπήκουσε is a fact and the real hypothesis is contained in the participle καταγνοὺς. The form of sentence is due to rhetorical emphasis.

νῦν δ'.] The δ' introduces the special point. See a stronger case in § 207.

κοῦτος ὥστε συνειπὼν τὸν μὲν ὑβρίσθαι, τὸν δὲ μὴ δοῦναι δίκην ποιῆσαι. ἀλλ' εἰ κακῶς ἐμὲ βούλει ποιεῖν, Εὐ- e. βουλε, ὡς ἔγωγε μὰ τοὺς θεοὺς οὐκ οἶδα ἀνθ' ὅτου, δύνασαι μὲν καὶ πολιτεύῃ, κατὰ τοὺς νόμους δ' ἥντινα βούλει παρ' ἐμοῦ δίκην λάμβανε, ὧν δ' ἐγὼ παρὰ τοὺς νόμους ὑβρίσθην, μὴ μ' ἀφαιροῦ τὴν τιμωρίαν. εἰ δ' f. ἀπορεῖς ἐκείνως με κακῶς ποιῆσαι, εἴη ἂν καὶ τοῦτο σημεῖον τῆς ἐμῆς ἐπιεικειας, εἰ τοὺς ἄλλους ῥαδίως κρίνων ἐμὲ μὴδὲν ἔχεις ἐφ' ὅτῳ τοῦτο ποιήσεις.

- 208 Πέπυσμαι τοίνυν καὶ Φιλιππίδην καὶ Μνησαρχίδην 57.a. καὶ Διότιμον τὸν Εὐωνυμέα καὶ τοιοῦτους τινὰς πλουσίους καὶ τριηράρχους ἐξαιτήσεσθαι καὶ λιπαρήσειν παρ' ὑμῶν αὐτόν, αὐτοῖς ἀξιούντας δοθῆναι τὴν χάριν ταύτην. περὶ ὧν οὐδὲν ἂν εἴπομι πρὸς ὑμᾶς φλαῦρον ἐγώ· καὶ γὰρ ἂν μαινοίμην. ἀλλ' ἂ θεωρεῖν ὑμᾶς, ὅταν οὗτοι δέωνται, δεῖ 209 καὶ λογίζεσθαι, ταῦτ' ἐρῶ. ἐνθυμείσθ', ὃ ἄνδρες δικασταί, b. εἰ γένοιτο, ὃ μὴ γένοιτο οὐδ' ἔσται, οὗτοι κύριοι τῆς πολιτείας μετὰ Μειδίου καὶ τῶν ὁμοίων τούτῳ, καὶ τις ὑμῶν τῶν πολλῶν καὶ δημοτικῶν ἀνθρώπων ἀμαρτῶν εἰς τινα τούτων, μὴ τοιαῦθ' οἶα Μειδίας εἰς ἐμέ, ἀλλ' ὅτιοῦν ἄλλο, εἰς δικαστήριον εἰσίοι πεπληρωμένον ἐκ τούτων, τίνος

207. *συνειπὼν.*] 'That his advocacy brings it about that though one man has been assaulted the other gives no satisfaction.' Here the real effect of *συνειπὼν* is introduced by *δὲ*, cf. § 15. Note that *συνείπων* is used as the aorist of *συναγορεύω*.

ὡς ἔγωγε.] 'As you do, believe me, I know not why.' The clause is a parenthesis, cf. § 78, *ὡς μὴδὲ νῦν ὥφελον*.

δύνασαι.] 'You are powerful,' *δυναστὴς εἶ*.

μὲν...δ'...δ'.] 'As you are...then get...but do not &c.' Cf. § 212.

208. *Διότιμον.*] Probably this is the same Diotimos as is mentioned in the *De Corona*, pp. 264, 285, as having received a golden crown for giving shields to some troops.

αὐτόν.] Omitted by A. Buttmann. Schaefer explains that *λιπαρεῖν* is for *ἐκλιπαρ.* and so takes the same government as *ἐξαιτήσεσθαι*.

209, ὃ μὴ γένοιτο.] 'Now may this never come to pass, nor will it ever be.'

συγγνώμης ἢ τίνος λόγου τυχεῖν ἂν οἴεσθε; ταχύ γ' ἂν
 χαρίσασατο, οὐ γάρ; ἢ δεηθέντι τῷ τῶν πολλῶν προσ-
 210 σχοῖεν, ἀλλ' οὐκ ἂν εὐθέως εἴποιεν “τὸν δὲ βάσκανον, 582c.
 τὸν δὲ ὄλεθρον, τοῦτον δὲ ὑβρίζειν, ἀναπνεῖν δέ; ὃν εἴ
 τις ἐὰ ζῆν, ἀγαπᾶν ἔδει;” μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι,
 τούτοις τοῖς οὕτω χρησαμένοις ἂν ὑμῖν ἄλλως πως ἔχετε
 ὑμεῖς, μηδὲ τὸν πλοῦτον μηδὲ τὴν δόξαν τὴν τούτων
 θαυμάζετε, ἀλλ' ὑμᾶς αὐτούς. πολλὰ τούτοις ἀγαθὰ d.
 ἐστίν, ἃ τούτους οὐδεὶς κωλύει κεκτηῖσθαι· μὴ τοίνυν
 μηδ' οὗτοι τὴν ἄδειαν, ἣν ἡμῖν κοινὴν οὐσίαν οἱ νόμοι
 211 παρέχουσι, κωλύοντων κεκτηῖσθαι. οὐδὲν δεινὸν οὐδ' ἔλε- 58. a.
 ειὼν Μειδίας πείσεται, ἂν ἴσα κτήσεται τοῖς πολλοῖς
 ὑμῶν, οὓς νῦν ὑβρίζει καὶ πτωχοὺς ἀποκαλεῖ, ἃ δὲ νῦν
 περιόντ' αὐτὸν ὑβρίζειν ἐπαίρει, περιαιρεθῇ. οὐδ' οὗτοι
 x δῆπου ταῦθ' ὑμῶν εἰσι δίκαιοι δεῖσθαι, “μὴ κατὰ τοὺς b.
 νόμους δικάσητε, ὦ ἄνδρες δικασταί· μὴ βοηθήσητε τῷ
 πεπονθότι δεινῷ· μὴ εὐορκεῖτε· ἡμῖν δότε τὴν χάριν
 ταύτην.” ταῦτα γάρ, ἂν τι δέωνται περὶ τούτου, δεήσων-

ταχύ γε.] A formula of irony; the Latin *scilicet*. Cf. Demosth. p. 728, Aeschines p. 175, Aristoph. *Nubes*, 647.

οὐ γάρ;] Parenthetic. Cf. Demosth. p. 673, καλὰ γε, οὐ γάρ; ὦ ἄνδρες Ἀθηναῖοι, τὰ γεγραμμένα. This also is a formula of irony.

προσσοχοῖεν.] Cf. § 8.

210. τὸν δὲ βάσκανον.] Accusative of indignant surprise, the next sentence exhibiting a similar accusative with infinitive. Cf. *Madv.* § 168 a. 3.

ἀναπνεῖν.] ‘To have aspirations.’ With this passage Spalding compares the language of the tribune Canuleius, *Livy* iv. 3, *Ecquid sentitis in quantum contemptum vivatis? Lucis vobis huius partem, si liceat, adiutant. Quod spiratis, quod vocem mittitis, quod formas hominum habetis indignantur.*

χρησαμένοις ἂν.] ‘Who would treat you so,’ εἰ γένοιτο κύριοι τῆς πολιτείας.

ἄλλως πως ἔχετε.] ‘Have any different feelings.’

θαυμάζετε.] ‘Respect.’

211. Cf. §§ 98 2., 100, 138.

περιόντ'.] A play on words with περιαιρεθῇ, for which cf. § 133, περιαιρεθείς.

- 212 *ται, κἂν μὴ ταῦτα λέγωσι τὰ ῥήματα. ἀλλ' εἴπερ εἰσὶ c. φίλοι, καὶ δεινὸν εἰ μὴ πλουτήσῃ Μειδίας ἡγούνται, εἰσὶ μὲν εἰς τὰ μάλιστ' αὐτοὶ πλούσιοι, καὶ καλῶς ποιούσι, χρήματα δ' αὐτῷ παρ' ἑαυτῶν δόντων, ἵν' ὑμεῖς μὲν ἐφ' οἷς εἰσῆλθετε ὁμωμοκότες δικαίως ψηφίσησθε, οὗτοι δὲ παρ' αὐτῶν τὰς χάριτας, μὴ μετὰ τῆς ὑμετέρας αἰσχύνης, ποιῶνται. εἰ δ' οὗτοι χρήματ' ἔχοντες μὴ πρόοιunt' ἄν, πῶς ὑμῖν καλὸν τὸν ὅρκον προέσθαι;*
- 213 *Πλούσιοι πολλοὶ συνεστηκότες, ὧ ἄνδρες Ἀθηναῖοι, d. τὸ δοκεῖν τινὲς εἶναι δι' εὐπορίαν προσειληφότες, ὑμῶν παρίασιν δεησόμενοι. τούτων μηδενί με, ὧ ἄνδρες Ἀθηναῖοι, προῆσθε, ἀλλ' ὥσπερ ἕκαστος τούτων ὑπὲρ τῶν 583 ἰδίᾳ συμφερόντων καὶ ὑπὲρ τούτου σπουδάσεται, οὕτως ὑμεῖς ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν νόμων καὶ ἐμοῦ τοῦ ἐφ' ὑμᾶς καταπεφευγότες σπουδάσατε, καὶ τηρήσατε τὴν*
- 214 *γνώμην ταύτην ἐφ' ἧς νῦν ἐστέ. καὶ γὰρ εἰ μὲν, ὧ 59. a. ἄνδρες Ἀθηναῖοι, τόθ' ὅτ' ἦν ἡ προβολή, τὰ πεπραγμένα ὁ δῆμος ἀκούσας ἀπεχειροτόνησε Μειδίου, οὐκ ἂν ὁμοίως ἦν δεινόν· καὶ γὰρ μὴ γεγενῆσθαι, καὶ μὴ περὶ τὴν*

212. *εἰσὶ μὲν...χρήματα δ'.]* 'As they are...then let them.' Cf. § 207.

καὶ καλῶς ποιούσι.] 'And quite right too.' A parenthesis.

εἰ...πρόοιunt' ἄν.] Cf. Goodwin § 50 2, note 2 (a). The implied protasis is—'if Meidias should be stripped of his wealth.'

213. *πλούσιοι.]* 'Rich men banded together in numbers.' The emphatic word is *πλούσιοι*.

συνεστηκότες.] Cf. 139, *συνεστῶσα ἑταιρεία*.

τινές.] 'Somebodies,' 'people of importance'; cf. Eur. *El.* 939, *ἢ ὅστις τις εἶναι τοῖσι χρήμασι σθένων*. So *μηδένα*, 'nobody,' § 147 2.

προσειληφότες.] 'Having gained the additional advantage of.'

ἐφ' ἧς.] For sentiment cf. § 127, *τὴν ὀργὴν ἔχειν*. For the preposition cf. § 199.

214. *καὶ γὰρ...καί.]* 'For indeed...or.' For disjunctive use of *καὶ* cf. §§ 43, 179.

ἦν ἡ προβολή.] Cf. § 10, *προβολαὶ αὐτοῦ ἔστωσαν*.

μὴ γεγενῆσθαι.] This and the next are substantive clauses. Of course this is irony; for a verdict can hardly efface the memory of a blow.

- ἑορτὴν ἀδικήματα ταύτ' εἶναι, καὶ πολλὰ ἂν εἶχέ τις
 αὐτὸν παραμυθήσασθαι. νῦν δὲ τοῦτο καὶ πάντων ἄν b.
 215 μοι δεινότατον συμβαίῃ, εἰ παρ' αὐτὰ μὲν τὰδικήματα
 οὕτως ὀργίλως καὶ πικρῶς καὶ χαλεπῶς ἅπαντες ἔχοντες
 ἐφαίνεσθε ὥστε Νεοπτολέμου καὶ Μνησαρχίδου καὶ
 Φιλippiίδου καὶ τινων τῶν σφόδρα πλουσίων τούτων
 δεομένων καὶ ἐμοῦ καὶ ὑμῶν ἐβοᾶτε μὴ ἀφείναι, καὶ
 προσελθόντος μοι Βλεπαίου τοῦ τράπεζίτου τηλικούτ' c.
 ἀνεκράγετε, ὥς, τοῦτ' ἐκεῖνο, χρήματά μου ληψομένου,
 216 ὥστε με, ὦ ἄνδρες Ἀθηναῖοι, φοβηθέντα τὸν ὑμέτερον
 θόρυβον θοιμάτιον προέσθαι καὶ μικροῦ γυμνὸν ἐν τῷ
 χιτωνίσκῳ γενέσθαι, φεύγοντα ἐκεῖνον ἔλκοντά με, καὶ
 μετὰ ταῦτα ἀπαντῶντες "ὅπως ἐπέξει τῷ μιαρῷ καὶ μὴ
 διαλύσει· θεάσονται σε τί ποιήσεις Ἀθηναῖοι"· τοιαῦτα
 λέγοντες· ἐπειδὴ δὲ κεχειροτόνηται μὲν ὕβρις τὸ πρᾶ- d.
 γμα εἶναι, ἐν ἱερῷ δ' οἱ ταῦτα κρίνοντες καθεζόμενοι
 διέγνωσαν, διέμεινα δ' ἐγὼ καὶ οὐ προὔδωκα οὐθ' ὑμᾶς
 217 οὐτ' ἐμαυτὸν, τηνικαυτ' ἀποψηφιείσθε ὑμεῖς. μηδαμῶς·
 πάντα γὰρ τὰ αἰσχιστα ἔνεστιν ἐν τῷ πράγματι. εἰμὶ 584e
 δ' οὐ τούτων ὑμῖν ἄξιος (πῶς γάρ, ὦ ἄνδρες Ἀθηναῖοι;)·
 κρίνων ἄνθρωπον καὶ δοκοῦντα καὶ ὄντα βίαιον καὶ
 ὑβριστήν, ἡμαρτηκότα ἀσελγῶς ἐν πανηγύρει, μάρτυρας
 τῆς ὕβρεως τῆς ἑαυτοῦ πεποιημένον οὐ μόνον ὑμᾶς,

ἂν εἶχέ τις.] 'One would,' i.e. 'I should have.'

παραμυθήσασθαι.] Cf. *Madv.* § 150 b.

νῦν δέ.] 'But as it is.' Cf. § 129.

215. παρ' αὐτὰ τὰδικήματα.] Cf. § 26.

τοῦτ' ἐκεῖνο.] 'As usual,' 'as many do.' For the kind of phrase cf. §§ 33, 129.

216. μικροῦ.] Cf. *Madv.* § 56 a note 3.

ὅπως ἐπέξει.] Cf. *Madv.* § 123, esp. *Rem.* 1.

ἀπαντῶντες.] Supply from above ἐφαίνεσθε.

ἐν ἱερῷ.] The assembly which took cognizance of *προβολαί* was held in the temple of Dionysos. Cf. § 8 2.

- ἀλλὰ καὶ τοὺς ἐπιδημήσαντας ἅπαντας τῶν Ἑλλήνων.
 ἤκουσεν ὁ δῆμος τὰ πεπραγμένα τούτῳ. τί οὖν; ὑμῖν
 218 καταχειροτονήσας παρέδωκεν. οὐ τοίνυν οἷόν τε ἀφανῆ f.
 τὴν γνώσιν ὑμῶν γενέσθαι, οὐδὲ λαθεῖν, οὐδ' ἀνεξέταστον
 εἶναι τί ποθ' ὥς ὑμᾶς τοῦ πράγματος ἐλθόντος ἔγνωτε·
 ἀλλ' ἐὰν μὲν κολάσητε, δόξετε σῶφρονες εἶναι καὶ καλοὶ
 καγαθοὶ καὶ μισοπόνηροι, ἂν δ' ἀφήτε, ἄλλου τινὸς
 2 ἡττᾶσθαι. οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὥσπερ g.
 Ἀριστοφῶν ἀποδοὺς τοὺς στεφάνους ἔλυσεν τὴν προβο-
 λήν, ἀλλ' ἐξ ὕβρεως, ἐκ τοῦ μηδὲν ἂν ὦν πεπορίηκεν
 ἀναλῦσαι δύνασθαι κρίνεται. πότερ' οὖν τούτου γενο- 60.a.
 μένου κρεῖττον αὐθις ἢ νυνὶ κολάσαι; ἐγὼ μὲν οἶμαι
 νῦν· κοινὴ γὰρ ἡ κρίσις, καὶ τὰ δικήματα πάντ' ἐφ'
 οἷς νῦν κρίνεται κοινά.
- 219 Ἔτι δὲ οὐκ ἐμὲ ἔτυπτεν, ὃ ἄνδρες Ἀθηναῖοι, μόνον b.
 οὗτος οὐδ' ὕβριζε τῇ διανοίᾳ τότε, ποιῶν οἷα ἐποίει,
 ἀλλὰ πάντας, ὅσους περ ἂν οἴηται τις ἦττον ἐμοῦ
 δύνασθαι δίκην ὑπὲρ αὐτῶν λαβεῖν. εἰ δὲ μὴ πάντες
 ἐπαίεσθε, μηδὲ πάντες ἐπηρεάζεσθε χορηγοῦντες, ἵστε
 δήπου τοῦθ', ὅτι οὐδ' ἐχορηγείθ' ἅμα πάντες, οὐδὲ δύναιτ'
 ἂν ποθ' ὑμᾶς ἅπαντας μιᾷ χειρὶ οὐδεὶς προπηλακίσει.
- 220 ἀλλ' ὅταν εἷς ὁ παθὼν μὴ λάβῃ δίκην, τόθ' ἕκαστον c.
 αὐτὸν χρὴ προσδοκᾶν τὸν πρῶτον μετὰ ταύτ' ἀδικησόμε- 585.

218. ἄλλου τινὸς ἡττᾶσθαι.] 'To be under the influence of some bad feeling.' Here ἄλλος (as occasionally) is used by litotes like ἕτερος in the meaning 'bad.'

2. οὐδ' ὥσπερ.] ['Nor is his case like that of Aristophon's when he gave up the crowns, and so stopped the prosecution.' Ulpian informs us that Aristophon retained possession of some tithes which ought to have been invested in purchasing crowns for Pallas. Eubulus laid a plaint against him, but before the day of trial Aristophon presented the crowns to the shrine, and so escaped. It would simplify the construction to insert *ὅς* after Ἀριστ., with Reiske. But cf. Plato, *Sympos.* pp. 179, E. 189, C.] Holmes.

μηδὲν ἂν.] This force of ἂν is very elegant: Meidias is tried because he did such deeds as, if he wished it ever so much, he could not make undone.

220. ἀδικησόμενον. For this passive form cf. § 30.

νον γενήσεσθαι, καὶ μὴ παρορᾶν τὰ τοιαῦτα, μῆδ' ἐφ'
 ἑαυτὸν ἐλθεῖν περιμένειν, ἀλλ' ὡς ἐκ πλείστου φυλάτ-
 2 τεσθαι. μισεῖ Μειδίας ἴσως ἐμέ, ὑμῶν δέ γε ἕκαστον d.
 ἄλλος τις. ἄρ' οὖν συγχωρήσαιτ' ἂν τοῦτον, ὅστις ἐστὶν
 ἕκαστος ὁ μισῶν, κύριον γίνεσθαι τοῦ ταύθ', ἅπερ οὗτος
 ἐμέ, ὑμῶν ἕκαστον ποιῆσαι; ἐγὼ μὲν οὐκ οἶμαι. μὴ
 τοίνυν μῆδ' ἐμέ, ὦ ἄνδρες Ἀθηναῖοι, προῆσθε τούτῳ.
 221 ὁρᾶτε δέ αὐτίκα δὴ μάλα, ἐπειδὰν ἀναστῇ τὸ δικασ- e.
 τήριον, εἰς ἕκαστος ὑμῶν, ὁ μὲν θᾶπτον ἴσως, ὁ δέ
 σχολαίτερον, οἷκαδ' ἅπειςιν οὐδὲν φροντίζων οὐδὲ μετα-
 στρεφόμενος οὐδὲ φοβούμενος, οὗτ' εἰ φίλος οὗτ' εἰ μὴ
 φίλος αὐτῷ συντεύξεταί τις, οὐδέ γε εἰ μέγας ἢ μικρός,
 οὐδ' εἰ ἰσχυρὸς ἢ ἀσθενής, οὐδὲ τῶν τοιούτων οὐδέν· τί
 δήποτε; ὅτι τῇ ψυχῇ τοῦτ' οἶδε καὶ θαρρεῖ καὶ πε-
 πίστευκε τῇ πολιτείᾳ, μηδένα ἔλξειν μῆδ' ὑβριεῖν μῆδὲ
 222 τυπτήσιν. εἴτ' ἐφ' ἣ ἀδεία αὐτοὶ πορεύεσθε, ταύτην οὐ 61. a.
 βεβαιώσαντες ἐμοὶ βαδιεῖσθε; καὶ τίνι χρή με λογισμῷ.

2. *ἴσως* refers not only to the words *Μειδίας ἐμέ*, but to the whole sentence from *ὑμῶν* to *ἄλλος τις*.

ἄρ' οὖν συγχωρήσαιτ' ἂν.] “Would you allow, whoever it be that hates you, each to have the power of doing to each of you what the defendant has done to me?”

221. *αὐτῷ συντεύξεταί τις.*] For *αὐτὸν* instead of *αὐτὸν* cf. § 67 2. The Zür. edd. read *αὐτῷ*.

πεπίστευκε...μηδένα.] Cf. § 118, *μετρία...δίκη...ἐστὶν μηκέτι...κουνωνεῖν*, Soph. Oed. R. 1455, *καίτοι τοσοῦτόν γ' οἶδα μῆτε μ' ἂν νόσον | μῆτ' ἄλλο πέρσαι μηδέν*. It is possible that the idea of consecution occasionally presented itself to the minds of Hellenes and Romans in constructions in which we do not apprehend it, as in the Latin construction *hoc intelligo ut &c.* But this consideration is not wanted to explain *μὴ* with the infinitive after *οἶδα*, *οἶμαι*, *νομίζω* &c. after which even *ὥστε* is followed generally by *οὐ*. Exceptional uses of *μὴ* whether with the infinitive or indicative are only to be soundly and satisfactorily explained as giving a more emphatic or general (or both) negation than would be given by *οὐ*. Hence the general case of *μὴ* with the infinitive after verbs denoting *assurance*, *conviction*, cf. Madvig § 205, note, and in infinitive predicates of general, as in § 118, or universal application. Such predicates being far the most common the use of *μὴ* is considered the rule. I venture to think that grammarians are not sufficiently comprehensive in the treatment of *μὴ*. See my note on Ol. 1. 7 (partly due to Mr Henry Jackson).

222. *λογισμῷ.*] Dat. of cause. Cf. §§ 69.2, 131.

- περιεῖναι ταῦτα παθόντα, εἰ περιόψεσθέ με νῦν ὑμεῖς; θάρρει νῆ Δία, φήσειέ τις ἄν. οὐ γὰρ ἔτ' οὐδὲν ὑβρισθήσει. ἐὰν δέ, τότ' ὀργιείσθε, νῦν ἀφέντες; μηδαμῶς, ὦ ἄνδρες δικασταί, μὴ προδῶτε μήτ' ἐμὲ μήθ' ὑμᾶς αὐτοὺς
 223 μῆτε τοὺς νόμους. καὶ γὰρ αὐτὸ τοῦτο εἰ θέλοιτε b. σκοπεῖν καὶ ζητεῖν, τῷ ποτ' εἰσὶν ὑμῶν οἱ αἰεὶ δικάζοντες ἰσχυροὶ καὶ κύριοι τῶν ἐν τῇ πόλει πάντων, ἐάν τε διακοσίους ἐάν τε χιλίους ἐάν θ' ὀπόσους ἂν ἡ πόλις καθίσῃ, οὔτε τῷ μεθ' ὅπλων εἶναι συντεταγμένοι μόνοι τῶν ἄλλων πολιτῶν, εὖροιτ' ἄν, οὔτε τῷ τὰ σώματ' ἄριστα ἔχειν καὶ μάλιστα ἰσχύειν [τοὺς δικάζοντας], οὔτε τῷ τὴν ἡλικίαν εἶναι νεώτατοι, οὔτε τῶν τοιούτων 586
 224 οὐδενί, ἀλλὰ τῇ τῶν νόμων ἰσχύϊ. ἡ δὲ τῶν νόμων c. ἰσχὺς τίς ἐστίν; ἂρ' ἐάν τις ὑμῶν ἀδικούμενος ἀνακράγῃ, προσδραμοῦνται καὶ παρέσονται βοηθοῦντες; οὐ· γράμματα γὰρ γεγραμμένα ἐστί, καὶ οὐχὶ δύναιντ' ἂν τοῦτο
 2 ποιῆσαι. τίς οὖν ἡ δύναμις αὐτῶν ἐστίν; ὑμεῖς ἐὰν βεβαιῶτε αὐτοὺς καὶ παρέχητε κυρίους αἰεὶ τῷ δεομένῳ. οὐκοῦν οἱ νόμοι τε ὑμῖν εἰσὶν ἰσχυροὶ καὶ ὑμεῖς τοῖς d.
 225 νόμοις. δεῖ τοίνυν τούτοις βοηθεῖν ὁμοίως ὥσπερ ἂν αὐτῷ τις ἀδικούμενῳ, καὶ τὰ τῶν νόμων ἀδικήματα κοινὰ νομίζειν, ἐφ' ὅτου περ ἂν λαμβάνηται, καὶ μῆτε λειτουργίας μῆτ' ἔλεον μῆτ' ἄνδρα μηδένα μῆτε τέχνην μηδεμίαν εὐρήσθαι μῆτ' ἄλλο μηδὲν δι' ὅτου παραβάς τις τοὺς νόμους οὐ δώσει δίκην.

223. μεθ' ὅπλων.] The first of a series of unreal causes of the power of the Court of the *Hēliaea* only suggested to be discarded in favour of the real cause, τῇ τῶν νόμων ἰσχύϊ.

μόνοι τῶν ἄλλων.] For the genitive cf. *Madv.* § 50; *Herod.* i. 25, *μόνος πάντων ἀνθρώπων*. For ἄλλων cf. *L.* and *S. s.v.* ἄλλος, ii. 7. Here the meaning is alone distinguished from the rest of the citizens.

εὖροιτ' ἄν.] Supply ἰσχυροὶ εἶναι.

224 2. ὑμῖν.] 'By you...by the laws.' The first is a dative of the agent, the second of the means.

225. τῶν νόμων.] Objective genitive. *Buttmann* would insert *κατὰ*, but it is quite unnecessary. Cf. *Madv.* § 48 Rem.

- 226 Ὑμῶν οἱ θεώμενοι τοῖς Διονυσίοις εἰσιόντα εἰς τὸ 62.a.
 θέατρον τοῦτον ἐσυρίττετε καὶ ἐκλώζετε, καὶ πάντα ἂ
 μίσους ἐστὶ σημεῖα ἐποιεῖτε οὐδὲν ἀκηκοότες πῶ περὶ
 αὐτοῦ παρ' ἐμοῦ. εἶτα πρὶν μὲν ἐλεγχθῆναι τὸ πρᾶγμα b.
 ὠργίζεσθε, προὔκαλεῖσθ' ἐπὶ τιμωρίαν τὸν παθόντα,
 227 ἐκροτεῖθ', ὅτε προὔβαλόμην αὐτὸν ἐν τῷ δήμῳ· ἐπειδὴ
 δ' ἐξελήλεγκται, καὶ προκατέγνωκεν ὁ δῆμος τούτου εἰς
 ἱερὸν καθεζόμενος, καὶ τᾶλλα προσεξήτασται τὰ πεπρα-
 γμένα τῷ μιᾶρῷ τούτῳ, καὶ δικάσοντας εἰλήχατε, καὶ
 πάντ' ἐστὶν ἐν ὑμῖν μιᾷ ψήφῳ διαπράξασθαι, νῦν
 ὀκνήσετε ἐμοὶ βοηθῆσαι, τῷ δήμῳ χαρίσασθαι, τοὺς
 2 ἄλλους σωφρονίσαι, μετὰ πολλῆς ἀσφυλείας αὐτοὶ τὸ
 λοιπὸν διάγειν, παράδειγμα ποιήσαντες τοῦτον τοῖς
 ἄλλοις;

Πάντων οὖν ἔνεκα τῶν εἰρημένων, καὶ μάλιστα τοῦ 587c.
 θεοῦ χάριν περὶ οὗ τὴν ἑορτὴν ἀσεβῶν οὗτος ἤλωκε, τὴν
 ὁσίαν καὶ δικαίαν θέμενοι ψῆφον τιμωρήσασθε τοῦτον.

227. ἐν ὑμῖν.] Cf. § 3.

βοηθῆσαι.] Cf. § 74 2.

2. σωφρονίσαι.] 'To teach self-control to.'

παράδειγμα.] Cf. § 97.

ἤλωκε.] By the καταχειρονα on the occasion of the probolē.

APPENDIX.

§ 71.ἀλλ' ἴσασιν ἅπαντες, εἰ δὲ μή, πολλοί γε, Εὐθυνον, τὸν παλαίσσαντά ποτ' ἐκείνον, τὸν νεανίσκον, [καὶ] Σώφιλον τὸν παγκρατιαστήν (ἰσχυρὸς τις ἦν, μέλας, εὖ οἶδ' ὅτι γιγνώσκουσιν τινὲς ὑμῶν, ὃν λέγω) τοῦτον ἐν Σάμῳ ἐν συνουσίᾳ τινὶ καὶ διατριβῇ οὕτως ἰδίᾳ, ὅτι ὁ τύπτων αὐτὸν ὑβρίζειν ᾤετο, ἀμυνάμενον οὕτως, ὥστε καὶ ἀποκτείνειν.

This sentence is at first sight so perplexing that I have thought it advisable to follow Buttmann's example, who devotes an *Excursus* of more than a page in length to its elucidation. The nouns, pronouns, and participles which refer to Euthynos are in thick type. It is obvious, *pace Ulpiani*, that Euthynos was the homicide. The course of the sentence is interrupted after the mention of Sôphilos by a parenthesis referring to the physique of Euthynos (so Holmes). This parenthesis entails the resumptive τοῦτον, which is, as it were, loosely connected with Εὐθυνον by ὃν λέγω. Then the insertion of the clause which indicates the cause of the homicide involves further awkwardness, and also difference of opinion amongst commentators. It seems certain that ὁ τύπτων αὐτὸν, 'the striker' (a technical legal term in this context), is Sôphilos, while αὐτὸν is by consequence Euthynos. Buttmann takes this view and defends ὁ τύπτων by the suggestion that the orator is touching on a thoroughly familiar event; but in the previous sentence ἐκ τῶν τοιούτων seems to convey the idea of ἐκ τοῦ ὕβρει τύπτειν with sufficient clearness to justify the article with the participle. I think therefore that Dindorf and Schaefer are wrong in removing the ὁ, and the Zürich editors in removing ὁ τύπτων from the text. Buttmann makes τοῦτον the object of ἀμυνάμενον, namely Sôphilos, for, says he, if the subject be repeated the object must be repeated. In answer to this argument I maintain that the object is virtually repeated in the form τὸν τύπτοντα ὅτι, which actually (owing to the superabundance of accusative forms) appears as ὅτι ὁ τύπτων. It is moreover hard to see how τοῦτον and ὁ τύπτων can be supposed to designate the same person. The presumption is strongly in favour of the parenthesis referring to the same person as τοῦτον, and again it seems more natural that the physical characteristics of Euthynos should arrest the orator's speech than those of Sôphilos. The irregular order, which would be made perfectly intelligible by some gesture or inflexion of the voice, or both, is an artistic

assumption of the negligence of conversational narrative. Unless however the difference between the meaning of *ἴσασιν* and *γινώσκουσι* be borne in mind, it might be thought that in referring the parenthesis to Euthynos we make the orator come down from *ἅπαντες* through *πολλοὶ γὰρ* to *τινες*. Many had knowledge of the fact of the homicide who did not know Euthynos by sight, who could not *identify* him or his description. These verbs are similarly distinguished § 78, *τοῦτον οὐδ' εἰ γέγονεν εἰδὼς οὐδὲ γινώσκων, ὥς μὴδὲ νῦν ὤφελον*.

To proceed to detailed annotation—

[*καί*.] Rightly expunged by Reiske, Spalding, and Schaefer. Kennedy would retain it to couple *παλαίσαντα* and *ἀμυνόμενον*.

τὸν νεανίσκον.] Apparently in contrast to *τὸν παγκρατιαστήν*. The professor of the art of doing grievous bodily harm seems to have presumed on the youth of Euthynos and not to have taken into account his strength and his fiery temper, which is suggested by *μέλας* (see L. and S. s. v.).

ἰσχυρὸς τις.] 'Very strong,' cf. § 83, *πένης τις*.

ἦν.] The tense suggests that Euthynos had vanished from public observation. Now, as Demosthenes says nothing about his trial, it is credible that he was condemned to death or exile by at least a fair majority of votes. Of course it is not likely that Dém. would draw attention to what might be explained as sympathy with *ὁ τύπτων*.

ἐν Σάμῳ.] Perhaps this event took place after the outbreak of the Social War, during which Samos was the headquarters of the Athenians.

οὕτως.] Though this adverb can be tolerated in the sense 'quite,' I think it is an insertion due to the *οὕτως* just below.

αὐτόν.] Object both to *τύπτων* and *ὑβρίζειν*.

ᾤετο.] Buttmann gives "explicationem hanc, ut *ᾤετο* idem sit quod alibi dicitur *ᾤετο δεῖν* ut in geminis locis § 39 [143]. *ἐπειδὴ—ὑβριστῆς ᾤετο δεῖν εἶναι* et § 24 [81]. *οὐ μόνον εἰς ἐμὲ καὶ τοὺς ἐμούς ᾤετο δεῖν ὑβρίζειν*. Quam rationem postea non leviter confirmatam repperi observatione Heindorfii ad Platonis Protagoram 88. qua locos aliquot affert (quibus addendus Alcib. i. 46. ubi vid. not. atque fortasse Isocr. Paneg. 32. ubi v. Mor.) in quibus verba *ἡγείσθαι, οἶεσθαι, λογίσασθαι* et similia subaudito *δεῖν*, sive plane ut *ἀξιοῦν*, cum infinitivo usurpantur."

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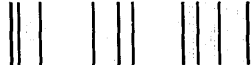
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